The Methodist Woman

SEPTEMBER 1948

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THE Methodist Woman

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BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager

★ ★ ★ Contents ★ ★ ★

Volume 9 **September, 1948** **Number 1**

	PAGE
By His Light, by *Grace Noll Crowell*	3
By His Light Shall the Nations Walk, by *Maude White Hardie*	4
An Open Door, by *Amber Van*	5
Li Yu Kuei—Public Health Nurse, by *Ruth M. Danner*	7
Catching Step with Old Friends, by *Ellen M. Studley*	8
Meeting Fear with High Courage, by *Ruth Daniels*	10
Mrs. Jo Carries On, by *John B. Cobb*	11
A Day at Hwa Nan College, by *Doris Ying-Ming Hsu* and *Idabelle Lewis Main*	12
Millions of Children, by *Ortha M. Lane*	14
World Assembly, by *A. H. Froendt*	16
General Conference in Pictures	18
World Federation of Methodist Women, by *Mrs. J. N. R. Score*	20
Literature Special, by *Mrs. J. J. Davidson, Jr.*	22
Home News Flashes	24
Foreign News Flashes	26

DEPARTMENTS . . .

Christian Social Relations and Local Church Activities, by *Thelma Stevens*	28
Organization and Promotion, by *Mrs. Eloise A. Woolever*	30
Missionary Education, by *Lilla Mills*	31
Wesleyan Service Guild, by *Marion Lela Norris*	32
Around the Calendar, by *Helen L. Johnson* and *May L. Titus*	33
Program Suggestions for October, by *Mrs. H. W. Bland Detwiler*	35

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IN THIS ISSUE

The main part of this issue is given to China, the foreign study for 1948, following the special July-August number, America's Geographical Frontiers, the home study.

WHO'S WHO!

Mrs. Maude White Hardie, Spiritual Life leader, New York East Conference, writer.

Amber Van, missionary, Peiping, China.

Ruth M. Danner, missionary, Peiping, China.

Ellen M. Studley, missionary, Peiping, China.

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Ortha M. Lane, missionary, Tientsin, China.

A. H. Froendt, staff, World Council of Churches.

Mrs. J. N. R. Score, secretary, World Federation of Methodist Women.

ASK YOURSELF

1. What foreign theme will be studied this fall and spring in the Woman's Society of Christian Service?

2. Name some open doors in China today.

3. Tell the story of Li Yu Kuei.

4. Describe a modern journey to China.

5. Phoebe Ho.

6. Who is Mrs. Jo?

7. Story of modern Hwa Nan.

8. Name some recent developments in child welfare in China.

9. Describe plans for a world-significant meeting.

10. Interesting news of World Federation of Methodist Women meeting in Boston.

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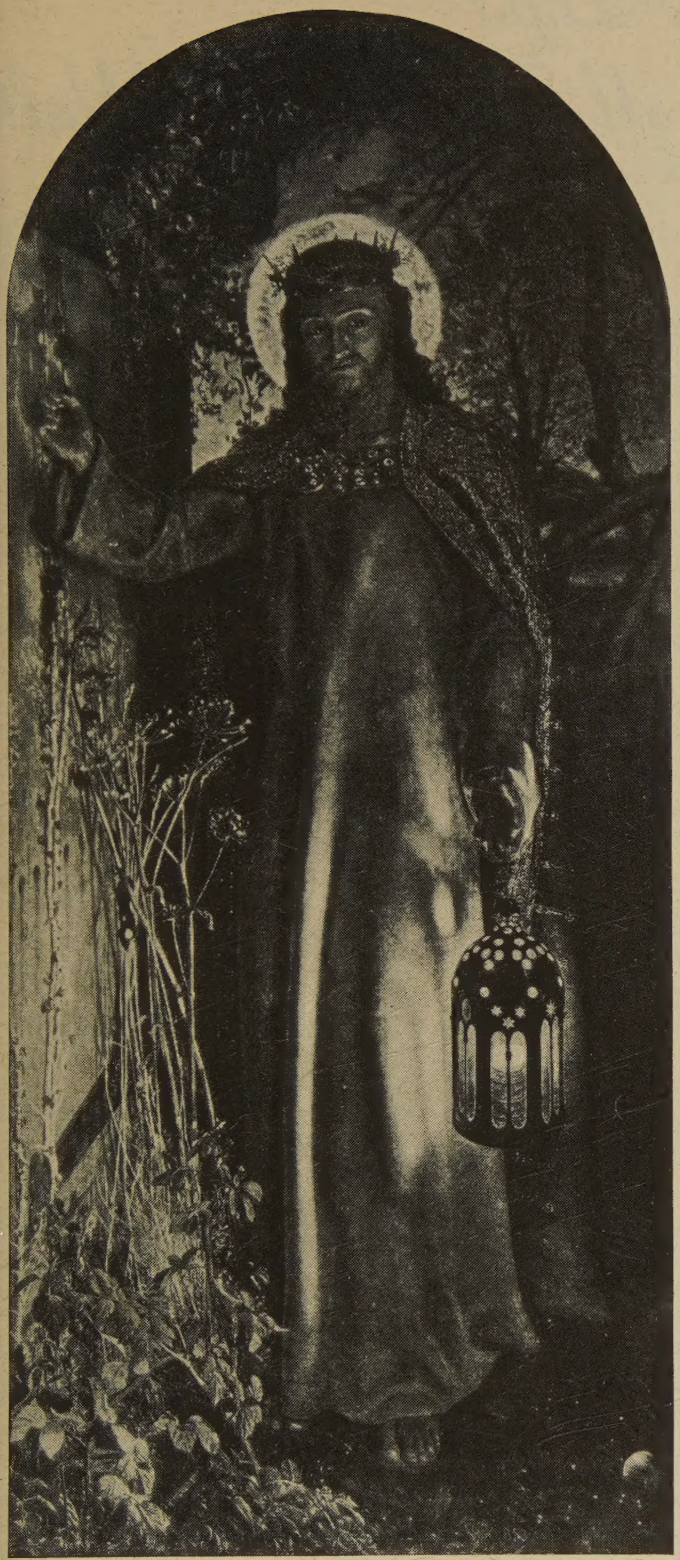

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OF RELIGION

By His Light[1]

BY HIS LIGHT, and only by his guiding light
Can the troubled nations of the earth move on,
And upward through this dark perplexing night
To face at last the glory of the dawn:

The dawn of peace for which our hearts await;
The dawn of hope that love may right at last
The bitterness of war's engendered hate,
And the long inflamed and evil days be past.

Only by his light that we hold high
For all to see can nations find their way.
O help us hold it steady, Lord, we cry,
That men may find thee in this troubled day,

And come together as all nations should,
In close, united, Christian brotherhood.

—*Grace Noll Crowell.*

[1] Theme adopted by the Woman's Division of Christian Service for 1948-49 programs is "By His Light Shall the Nations Walk."

By His Light Shall The Nations Walk

A MEDITATION By MAUDE WHITE HARDIE

THESE ARE NOT the first dark days the world has known. The Christians of the first century faced a blackness exceeding anything we personally experience. Yet to them—hunted, humiliated, persecuted, enslaved—the writer of Revelation dared to hold out hope with certainty. The path was not to be always through shadows. The way of God's people should be a luminous one. "By his light shall the nations walk."

As we look back we see that it was so. But they were not looking back; they were looking ahead, even as we are today. And for us, just exactly what does it mean? What will this divine light do, and be, for those who walk in it? How can we interpret it for our society's program this year?

I. Direction

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on![1]

Where there is light we can see the way we are going. Sometimes this way is as clear as a path of light across a smooth sea to the setting sun. Sometimes it takes as careful watching as the path through the night woods with the ground invisible but the open space above the trail a sure and star-lit guide. If ever you have walked by the light of a lantern, you know that it requires a method all its own. Hold it in front, and it dazzles you. Hold it high, and it is useless to show where to plant your feet. But keep it low and swinging gently alongside and just ahead, and its circle of light will serve your purpose—"one step enough for me."

Different situations bring forth different lighting "techniques," but in any case the light gives us our direction. Thus it is with our society's program. We may be assured that we are not following "wandering fires"—not resting on an easy assumption that because things seem to be going with a flourish they will so continue. Reports—goals—pledges—these are not superimposed mechanical means, but the "lower lights" along our way to keep our course true to its steady purpose—that His way may be made known.

II. Integration

They are but broken lights of Thee,
And Thou, O Lord, art more than they.[2]

This integration is the very genius of Methodism. When we belong to a connectional church there are no isolated spots—we all belong together. And the work of the Woman's Society of Christian Service is not a lot of unrelated good works around the world, but a total program maintained toward one end. . . . . What we can see or stress at any one time are but broken lights—but they are all part of one great integrated shining whole.

III. Revelation

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night.[3]

The greatest perils are not from without but from within. And the meaning and beauty of life lie hidden till revealed by the divine light. We know that color is not discernible in the dusk—"In the dark all cats are gray." And so it is in the grayness of the non-Christian world, that the place of women and children—the value of all human personality—go disregarded. The light of the Christian ethic brings them out in relief and reveals the infinite worth of people.

Note the illumination by the inner light of some of the members of our own local groups. There are women whom the world would count insignificant—scores, hundreds of them—who are like this. Their service in the society recalls to mind the message of St. Paul to the Philippians, whom he called on to be as lights in the world. Their names have not all come down to us, but the heritage of their shining steadfastness has.

Even the night shall be light about me.[4]

Already this prophecy is in part fulfilled, and we give humble and hearty thanks. It is of no small significance, this work of the Woman's Society of Christian Service. Let us lift up our heads and our hearts at the realization of how many people now walk in the light, because of the working of God through the women of Methodism. And in his light "greater than these may we do." Hitherto . . . . henceforth.

Light us, lead us, love us! cry thy groping nations,
Pleading in the thousand tongues, but naming only thee. . . . .

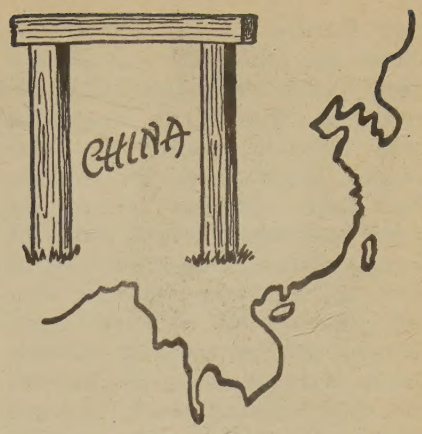
Homeward draws our spirit to thy Spirit yearning,
Who wert, and art, and evermore shalt be.[5]

---

[1] John Henry Newman.
[2] Tennyson, "In Memoriam."
[3] *Episcopal Book of Common Prayer.*
[4] Psalms 139:11.
[5] William C. Gannett, *The New Hymnal for American Youth*, H. Augustine Smith, Appleton Century Company. Used by permission.

An Open Door

By AMBER VAN



"EVERYTHING is so upset all about us and I myself have been in such a turmoil, but I didn't know where to get help." "I didn't know before that Jesus was a real person or that the Christian church had any relation to him." "When can I pray?" "Can a Christian participate in a student strike?" "The government has its 'three principles of the people'; the Communists have their belief; what 'principle' does a Christian hold to?"

Civil war — inflation — undernourishment—fear — uncertainty.

Perhaps the unprecedented needs of the times open the doors; perhaps it is the failure of all that had seemed secure in the past. Face to face with realities of life and death, young people are searching for the Way. The doors are open. The opportunity for work with young people in the church in China is perhaps greater today than at any other time in the history of the Christian church in China.

During the war, government universities were opened for Christian work. Part of that work, those days as now, centered around relief for needy students.. But there is also, side by side with material relief, the active work of Christian fellowships and centers for Christian student activities. There are opportunities for missionaries to work on the regular staff of government universities, giving considerable time to direct religious work. In every university center one hears of many small study and fellowship groups as well as larger Bible classes with sometimes several hundred regular attendants. Our Methodist church in Nanking reports unusually large numbers of students in Bible classes. Christian university students really seem to have caught the spirit of service and are busy with a variety of activities for the communities near their schools — playgrounds, "1,000 character" classes, Sunday schools, bean milk stations, circulating libraries. Most of the university work is done on an interdenominational basis.

The first work camp sponsored by the church in China is planned for this summer at Tunghsien, Hopeh. The North China Christian Rural Service Union in cooperation with the Committee for Work with University Students is launching this project. It will provide an opportunity for twenty college students—who upon graduation are planning to work in the church either as lay or professional leaders—to share in a community program. In announcing the plan the Rural Service Union writes:[1]

> As a postwar beginning as well as a midwar act of faith, this summer's plan will seek to provide an experience of concentrated Christian fellowship, in prayerful study, work, and play, for twenty Christian students from the colleges of Peiping. . . . . The students will live together co-operatively for two months as close to the village people as can be arranged. . . . . The first two weeks will be spent largely in orientation: the members to one another; the workers to the village people and their needs; the students to physical labor, and to the methods and materials of health, agriculture, educational, and religious work among rural people. . . . . After the work and study program each day, they will assemble for the evening meeting on the study of the Bible, the Christian faith, and a relevancy of the call of Christ to the needs of our day. Games and singing and prayers would come next on some nights. With the aid of adult leadership it is hoped that they will grow deeply in the measure of their own faith and spiritual understanding, learning to adopt as their own the fullest consecration to the work of the Kingdom in rural China.

New opportunities call for new workers and new kinds of training. In Peiping the Union Bible Training School for Women has an unusually creative approach to the problems and possibilities. Formerly the students did all of their practice work in the various churches of the city. This past fall and winter they began to see more clearly the needs of the people who lived in their neighborhood. The immediate factor precipitating the new approach, according to the yearly report of the school, seemed to be a Christmas gift! A language school student interested in the girls in the school gave them $10 in gold that someone had sent her for Christmas. The faculty had just decided that the girls had been given so much for themselves that they were in danger of missing the growth that comes by denying oneself in order to give to others. So the gift could not be used *for* the girls. It was given to them to use in whatever way they chose "to best express your love and concern for those who need relief from suffering."

From this began the investigation of the families most in need in their own neighborhood. With the help of the sociology teacher, who is a trained social worker, a plan was made which distributed the gift among a large number of the most needy families. "It was a great success. The neighbors were appreciative and the students abounded in Christian joy. 'This is only a beginning,' they murmured."

After winter vacation during which most of the students worked with the Christian Rural Service Union in their workshop learning techniques for rural work, it was decided to "open their back door" and do the practice work in their own yard with the needy children

and families of the community. Thus the Neighborhood Mutual Help Center was started. The director is Miss Wang Yueh-chen who formerly worked in Communist areas where her freedom had been restricted increasingly until it culminated in a period of imprisonment. God led her out at just the right time to take over the direction of the new work. Ninety children come at different hours every afternoon for lessons; the older ones are taught to teach the younger. "Character training is more important than literacy," Miss Wang tells her student-teachers and the pupils' parents. In as many realms as possible she seeks to teach by example more than precept. So a bath house is being prepared; a trachoma clinic is being held; new garments have been made for the indecently clothed . . . . a nursery for twenty children is held two periods a week." [2]

In some areas, more isolated by the war and to which it was not so easy for missionaries and other workers to return, the time since the war has been spent largely in trying to get acquainted with the group who are there and make contacts. Mrs. P. O. Hanson, who has just returned to Tsinan, Shantung, with her husband, writes as follows:

> Our youth work is hardly started. . . . . We began by getting our Bible women into refresher classes so next autumn we shall have fresh workers. Next we stressed the work of the ministry and asked our pastors to be on the lookout for suitable young people for the Theological School, so now we have nine fine young men preparing in Cheeloo.
>
> We have invited to our home in several groups about 150 young people of school and college grade whose background is "Methodist." We have a Sunday-school class for this group. . . . . One of our well-trained Bible girls has spent much time seeking out Methodist students in this big city—some at home, some in hospitals or nurse-training, as well as those in middle schools and colleges. . . . . We feel we are gathering together our scattered sheep and preparing for better things next year.[3]

Rev. Wesley Day, from Kalgan, has had to bring his family to Peiping and tries to do the work in Kalgan, our far-northern Provisional Conference, by commuting (over 100 miles!) when the railroads are open. He was beginning to draw the young people together in that area, and hopes conditions will soon make it possible to move back and continue the needed work there.

It is too soon after the war and conditions are still too unsettled in many parts of China to attempt at this time anything of a complete survey of the youth work of our church in China. But everywhere work is going on "full swing." People are requesting new materials and new opportunities for training youth and their leaders. Summer conferences for young people are now held in every conference in China. An experiment with week-end conferences for young adults is going to be made this summer in Peiping. Religious Emphasis Weeks are held in most Christian schools and in many places government school students are included. Experimentation in sharing adult leadership between denominations is going on in many places. The West China Conference, because of its active work all through the war years under the leadership of Daniel and Ya-han Lee, has made particular strides in this area. This conference must also be mentioned for the youth paper, *Youth's Problems,* which began as a Methodist publication and is now carried under interdenominational sponsorship. Also the *Youth Song Book* was first published by The Methodist Church in West China and then re-edited by the United Publishers; it is now in a third edition published by the West China Religious Education Committee.

Foochow, the city to which Methodists first came in China, has fine work with students. Nanping, also in Fukien, has just recovered an institutional church site that was used by the government during the war. Work with young business people as well as students is being opened there. It is an excellent location in the heart of the city and offers tremendous opportunities for new approaches to the problems of youth. Shanghai's famous Moore Memorial Church is continually expanding its program with young people. The young married group is especially active now. All over China groups are becoming more interested in thinking through the problems of family life and how to make their homes more Christian. One could go on naming specific projects and hundreds of interesting incidents from every town and village where The Methodist Church is working in China.[4]

A brief article such as this necessarily picks out the new, the spectacular, that which seems to point to significant trends. Any summary of the work being done with and for youth in The Methodist Church in China would be entirely incomplete without paying tribute to the steady work carried on through the years and continually being strengthened in the Christian middle schools of our church. Here in daily contact with Christian teachers, in special classes of religious education, in service work carried on by the school, girls and boys are learning what it means to be a Christian. From these young people will come the leaders in the church of tomorrow. Curriculum work in religious education in schools and in Sunday schools is still the backbone of the teaching program of the church for young people.

From east to west, from north to south, the work with young people proceeds. The call everywhere is for more leaders. The type of organization differs, the kind of young people varies, but everywhere there are hundreds of young people eager to hear the message, "the good news of Jesus Christ." Some churches are trying to use the same kind of organization as the Methodist Youth Fellowship in the States; others are venturing out to discover the plan which seems more truly Chinese. Small fellowship groups who join together for occasional meetings and activities seem to be an evolving pattern. In some places where facilities are available these small fel-

Li Yu Kuei—Public Health Nurse

By RUTH M. DANNER

LI YU KUEI came to the hospital some years ago to study nursing, after she had had her preparatory education in a mission school of junior middle grade. At first she did not show any particular ability, and was not prepossessing in appearance, but she was eager to learn. She was a professing Christian when she came to the hospital, but later developed a very deep religious experience.

After finishing her basic nursing course and receiving her hospital and national diplomas, she decided she wanted to be better fitted to meet the needs of her people. So she took the public-health nursing course offered by the Peking Union Medical College, receiving her experience in a densely populated section of the city of Peking.

It was soon after this that she developed signs of tuberculosis, and was forced to rest for a year. But she was nothing daunted. Strictly following orders for treatment, she achieved a good recovery. Out of this experience came a deeper sympathy for those in sickness, and a stronger desire than ever to help promote health in others.

A call came for her to go to Kiukiang, to help in the establishment of health work in connection with our mission in that city. She took up this work with her characteristic energy, except that she had learned how to conserve her strength. Moving from one province to another often creates problems with those in the new environment, but not so with Miss Li. She very soon won the confidence and co-operation of the teachers in the day schools where she taught the children health; and the children responded wholeheartedly to the plans she had for them. She entered into the life of the church and conducted meetings for groups of the hospital personnel, everywhere presenting Jesus Christ by her winsomeness. Along with her work she continued studying English and learning to play the organ.

(x) Li Yu Kuei

At the death of her father, she needed to go back to Peking to be with her mother, who was in poor health. There she found a ready place for her capabilities, first as school nurse at the girls' high school, and later with groups of women in the various churches of the city. For the past two or three years she has been at the head of the public health nursing in our mission work in Peking, co-operating with the other nurses in the bean milk station, the hospital, the high school, day school, social service department of Union Church, the old ladies' home, and the Peking Exchange—an industrial enterprise employing several hundred women. At the same time she continues her activities with the church groups of women and children.

It has been her hope that someday she might go abroad for study, but that has not been possible. A defect in her eyesight has been improved by proper glasses, and badly protruding teeth have been taken care of, greatly enhancing her looks. She is today one of our resourceful, energetic, Christian leaders, ministering not only to the physical needs, but also to the spiritual welfare of the women and children of China.

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lowships unite in a Youth Center program. Such buildings can be not just a place for youth meetings and meetings of other groups of the church, but can become "home" to the young people. In this way they grow in taking responsibility, and understanding what it is to share with others in planning and service.

The door is open and those working with young people in China today have faith to believe that whatever happens politically, no matter how much persecution young Christians may have to face in the years immediately ahead, it is a door "which no man can shut." Jesus does have the words of Eternal Life. He is "the Way, the Truth, and the Life." It is the love of God revealed in him which alone can speak to the needs of this generation.

And to the angel of the church in China write: "I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."—Rev. 3:8.

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[1] Publicity material, "North China Christian Rural Service Student Work Camp."
[2] Union Bible Training School for Women, Peiping, Annual Report, 1947-48.
[3] Personal letter from Mrs. Hanson, April 15, 1948.
[4] The number mentioned here is limited by the length of the article and the fact that the writer has not visited any of the churches in Central China, Kiangsi, or Hinghwa Conferences, and has had no recent information from them.

Catching Step With Old Friends

By ELLEN M. STUDLEY

As I LOOK BACK to the atmosphere of Shanghai, it seems like a city of restless activity. Streets and cars and busses are thronged always. Inflation is terrific and prices are still mounting, so there is no incentive to save anything. People look better dressed and fed than earlier reports had stated. There is more food in the city—much of it should be sent on to the interior if only communications permitted. The church finds everyone hungry for some guidance and help, and the National Christian Council is responding with plans for a Forward Movement in evangelism.

What a joy it has been to catch step again with some of my old friends! In Shanghai I saw Pollyanna Lei, her face revealing the depth of the inner joy and peace her words of praise have expressed. During the war she was sheltered by a new friend who took her in only because they both were Christian. For the first time in her life she was given the sense of really belonging to a family group. This experience adds to her effectiveness in her newly chosen work: she is matron in Bethany Orphanage in Shanghai. She has been able to have her old wooden legs repaired sufficiently to get about the fine court yards of the institution, which has taken in waifs and beggars and is making them into attractive youths. She loves each one, even "the problem child."

Later one of my earliest callers here in Peiping was the "girl pastor." She has spent all of these war years in the village parish where she went with joy because it was so conservative that unless some woman carried the gospel into the homes, the women could never become Christian. When I asked her what kind of Christians they have in the village now, she replied, "One family after another —family groups." She was in such an inconspicuous place that the Japanese did not bother her very much. (One Christian leader told me that inspections were much less here after the Japanese became pressed by the Allied successes in battle. They could not spare so many men for Secret Police duty.) Now she is supposed to take responsibility for surrounding villages, but the Communists are in control there and she cannot get out to them. She had had no new pictures or teaching materials for four years. How happy she was to receive the few things I had to share with her.

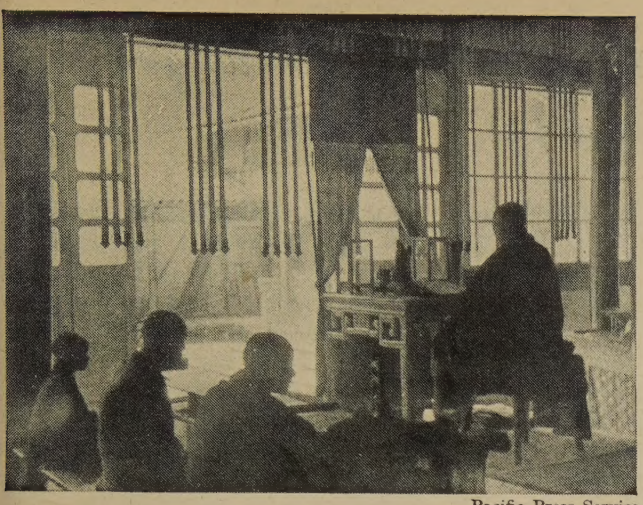
I told you of the family of Mr. Lin, where they could "joy in the Lord" even when there was no food for the evening meal. I return to find that he has become assistant pastor of the Chinese self-supporting church near us. He still comes as a volunteer worker to teach our girls. His subject at present is "Communism and Christianity"—not at all theoretical to them as they face the propaganda of the alleged "social betterment program.

Do you remember about the old gateman who was the only member of our staff that could stay here during the war? He has lived to greet my return. Before V-J Day he had a stroke which has left him speechless. He would have starved had it not been for the ingenuity of a neighboring pastor. His wife has given him faithful care, and he looks pleasant and well as he sits and smiles by the fire. It was agony to see him try to say a few words to me. I could know his heart was full of experiences of the days when this institution was occupied, and of words of welcome; but not an intelligible sound would come. He is to receive some of the *Klim* which Methodist Overseas Relief has sent for the faithful. His wife is now looking after our gate and so supporting the little household, which includes an attractive daughter in Junior High. You would be enchanted by her singing of Chinese music.

Did you hear me tell about our former student, who quoted as her pledge and testimony those words from Habakkuk about how her heart would praise the Lord no matter what privations came? And then she went through more than the list given there. She worked as a teacher-evangelist in occupied territory longing for the

The society ladies of Shanghai are well groomed—here they are playing Mah Jong, a national game

Pacific Press Service



Pacific Press Service

Shanghai's early morning gongs summon priests and their quest for prayers

days of liberation. When they came, the Communists came in. They gave her a course of indoctrination, but she said, "A Christian can never be a Communist." "You are honest, you shall continue to teach here," they said. They would not allow her to leave that area.

Later when the Nationalists came in, they made life impossible for her, for they said, "You must be a Communist since you were teaching for them." She came into the city a few months ago so worn out that she wondered how she could ever have any memory for school work. Now she is quite rehabilitated, and looks and acts like herself.

These are only a few of the experiences that help us to know how stalwart our Christians have been. Sometimes their sacrifices come out in little ways—as when I asked one of our most highly trained leaders how much tea costs by the ounce. He did not know—he never buys more than the little packet which I later learned was one fifth of an ounce! Sometimes it comes out in greater ways. The students were just exchanging tales of horror about things they had seen happen during war days. I stopped them by saying that this is the first day of the new Chinese moon calendar, and I did not want them to stir up memories which would cause bad dreams!

The day after I arrived in Peiping I went to Tientsin to try to start the ball rolling for the release of my freight which has been in bond there for some time. On the return trip the following day I was reading Dr. Hume's *Doctors East, Doctors West,* which I find very interesting. The Chinese characters which give a proverb at the head of each chapter led to an interesting conversation with an attractive couple seated opposite me. The wonder of strange Chinese being willing to be friendly in public, of old friends feeling free to receive and give an enthusiastic greeting on the street, of Chinese saying, "Let us go on this journey together," makes me realize the war is over! Not a Japanese have I seen here—though I am told there are a few Christians about. I had not realized how careful I had grown to protect my friends in public, until now I feel the hangover of those diplimatic prohibitions.

Most of the time since I arrived has been given to midyear committee meetings at the Methodist compound. It has been a deep plunge into the realism of present conditions in the church. Common workmen about the city and countryside keep charging more and more as money becomes of less and less value. Our Christian workers do not have a corresponding increase in salary. They are suffering more than most people these days. It is a difficult time to talk about "self-support," yet there is quite a layman's movement to work toward this ideal. It is interesting to find Mr. Cheng, the principal of Gamewell School (and granted a Crusade for Christ scholarship to study in America this year), putting much zeal into the leading this group. His wife is president of the Woman's Society of Christian Service of Asbury Church, Peiping. Appropriations are so low that without emergency grants from Crusade funds for repairs, and without subsidiary grants from Overseas Relief, we would be closing up. Recently our workers were much cheered and helped by the gift of cans of Klim from these relief sources. Keep up the good work! Even though money is worth so little here now, it is fine that the local conference sought to raise a "Thanksgiving Fund" of CHC $5,000,000 (inspired by the Crusade for Christ in America) which is to be used in evangelism and training.

A most recent gift came from a man young in the Christian faith —Dr. Kay, formerly a Mohammedan, and for five years the superintendent of our Women's Hospital. The gift was a token of gratitude for the safe return of his son from study and war work in the United States. Relief funds have also been called on heavily for dental work and glasses for workers who had to neglect these things for years. Considering the closeness of warring forces, I think these people are very brave to be discussing long-range plans for eliminating branches or places of work that have not proven very rewarding, and for concentrating in helping those groups which have shown the most signs of being ready to move forward. Schools are jammed everywhere, for students have had so many disappointments in recent years and such poor education at best. So it seems impossible now to think of limiting enrollments in order to have only those numbers to whom we can give the best of personality development.

I have not yet become adjusted to the new scale of prices. But I know that even when one thinks in terms of United States currency, everything is at least three times as high as it was. Our money coming through regular channels (and the bank) gets the official exchange of about $3350. to U. S. $1. What

(Continued on page 13)

Meeting Fear With High Courage

By RUTH DANIELS

Out of the far reaches of interior China, several hundred miles to the northwest of Hangkow, came a young sixteen-year-old Chinese girl to study in our Knowles Bible School in Kiukiang. Her name was Phoebe Ho. There she received an ideal for Christian service and went out into the district near Kiukiang to put it into practice. Later she attended and was graduated from the higher course in Hitt Bible School at Nanking.

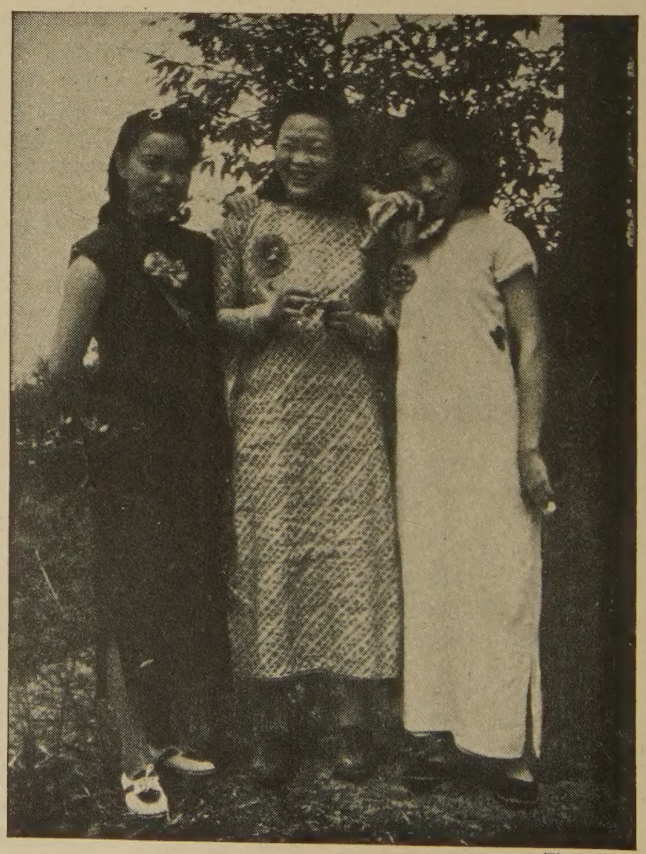
A few years before the invasion by Japan, she transferred to Nanchang, the provincial capital, and when the first terrifying bombings of that city occurred she was there. Later, as the people looked for places of refuge farther south and west, we asked all of our workers to go, and she went, too. But as the war continued and our policy developed, she gladly came back to assist in the most dangerous post, meeting every fear with high courage. Through bombings, through shelling, through the fall of the city itself she stood unflinchingly loyal, and led in the relief of the wounded and the poor who came to us for refuge. For months daily meetings with the refugees, personal work with sick and wounded in the hospital and with all on our grounds, and looking after the children, especially in their moral and religious training, occupied her time.

Gradually the poor came back into the city and tried to find a means of livelihood. Again she was one of the leaders in a thorough investigation of homes that most needed relief. She helped the pastor build up the city church work. She visited the homes of the desperately bewildered people, taking sincere concern and friendship, comfort, and sensible advice. In a midweek meeting she began training some of the women in the fundamentals of Christian belief, and many learned from her that God is indeed a refuge in all trouble and that prayer is a sure retreat.

How many love her for timely aid when in deep trouble — the women whose husbands were seized by the invaders for carrying supplies to the battlefront, who could not earn the daily food needed by themselves and their children, and who sat weeping at the bridgehead day after day waiting for their husbands' return, not knowing whether they would come back alive; also, rich families who leaned on her strength in their time of sorrow. Through Bible classes in our newly reopened school she had a closer touch with their and other people's children. She both built and reconstructed lives. With ankles still stiff from several years of foot binding as a child, she went untiringly from home to home for four, five, and six hours at a stretch.

Interested in all, concerned for all, well trained in her work, always dainty in her grooming, an earnest, convincing teacher, able, steadfast, resourceful in meeting the troubles of poor and rich alike, thoroughly consecrated, Miss Ho stood by her task in an occupied city in which all of our property was confiscated and from which all missionaries were sent home in the summer of 1942. God blessed her and used her to further the Kingdom in China.

Chinese girls make sincere missionary teachers. Their new look dates back further than ours



Three Lions

Mrs. Jo Carries On

By JOHN B. COBB

THIS is the story of an old lady whom neither war nor bombing, neither deafness nor lameness, can stop.

Fifty-eight years ago in an interior Japanese city, Dr. O. A. Dukes, one of the founders of the Southern Methodist Mission, baptized a young girl of fifteen years. Almost immediately she became an earnest worker in the mission. After serving for some years as a Bible woman, she was married to one of the preachers, and continued her service in the parsonage. When her husband died, she took up again her full-time Christian service. First, she worked in an old people's home in Kobe, and then she founded the Kobe Women's Welfare Association.

Three Lions

Villages near Kobe, Japan, nearly disappear into the base of the mountains

Publicity came to her when she began her fight against suicide. A Japanese woman had made her way to a beautiful spot in Suma, near Kobe, a spot where the mountains come down almost to the shore of the Inland Sea. There this woman threw herself in front of a rushing train. The story appeared in the Japanese papers. Soon another woman followed her example at the same spot. Then Mrs. Jo had her idea. At this place she erected a signpost. It read: *"Chotto Mate! Kami wa Ai Nari!"* ("Wait a minute! God is love!") Below this was an invitation to come to Mrs. Jo at the Kobe Women's Welfare Association and talk over problems with her. In the years that have followed (some thirty years now), literally thousands of women have gone to her, hundreds of them actually on the verge of taking their own lives. Some of them Mrs. Jo persuaded to go back to their own homes and try again. Often she went ahead of them to prepare the way. Others, whose situation was more desperate, she took into her own home. Many times she stood guard at the door to protect her women from angry and drunken husbands who threatened their lives and hers. Always she pointed the women to Christ, the source of her own strength.

Mrs. Jo needed a large home in which to carry on her work. A Buddhist man of wealth became interested and offered to erect the plant for her, but on the condition that she omit the Christian emphasis. This Mrs. Jo immediately refused. She set about raising funds herself, little by little. Finally she had enough to erect a really beautiful plant in the eastern part of Kobe. It consisted of one building of little one-or-two-room apartments, where women could stay with their children; of a chapel, and of a kindergarten and day nursery, where the smaller children could be given care while their mothers went out to work. Here she worked happily for about twenty years. She became so deaf that she could not hear a word. Everything had to be written for her, but with assistants whom she had trained and whom she directed she continued her work, until finally, in the spring of 1945, American bombs fell on eastern Kobe and fire completely destroyed Mrs. Jo's beautiful little plant.

Most people of seventy-two would have thought that this was the end of their work, but not Mrs. Jo. She got a little house and tried to continue, though now crippled as well as deaf. People admire such spunk and determination. Eventually she got help. I visited her at Sonoda, a town between Kobe and Osaka. She has been given some old Japanese army barracks. They are not much to look at, but they are much larger than her previous place. Now she is caring for almost 150 women and children! How proudly she showed me her chapel! How happy she was as she told of the blessed service on the previous Sunday night! After the preaching there was a communion service, and thirty of her women received the Sacrament. She urged me to preach to her group the next time I am in Kobe, to tell them that God loves them and that good people in America love them and want to help them.

Bells to Proclaim Prayers for Paris Assembly

ANGELUS FOR WORLD LEADERS

September 19, 1948

The ringing of bells and chimes for five minutes in a special call to prayer, Sunday, September 19, 1948, at the close of morning church services (about 11:55 in each time zone). Silent and audible prayer to be offered for world leaders who gather in Paris for the General Assembly of the United Nations.

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A Day at Hwa Nan College

By DORIS YING-MING HSU AND IDABELLE LEWIS MAIN

RAIN or sunshine, every day of the school week, the bell rings at eight o'clock in the morning. Girls in blue coats pour out of the lovely Hwa Nan campus to the social service center auditorium across the road for a half-hour chapel service. Music from a reed organ lends an atmosphere of worship. Seniors move forward to the front left seats, juniors just behind them; sophomores fill the central row and freshmen overflow the seats at the right. The service may be held in Mandarin or in English. The morning hymns ring out in glad harmony, and often passers-by stop in wonder to listen as the strains fill the air with music such as they have never heard before. This service sets the thought-pattern for the day because most of the students are eager for inspiration. Nearly all are devout Christians and many have been brought up in Christian homes.

Exhibit at Hwa Nan College

After chapel they scatter to their classes. English, education, Chinese and Western literature and history, physics, chemistry, biology, mathematics, home economics, and music in all their variations fill up the morning. Notebooks, textbooks, and reference volumes are in evidence. Some classes are small; some are large, with ninety students in required, basic subjects. The faculty, six of whom hold doctorates in their various subjects, teach in classrooms that are far from adequate.

"Mark Hopkins on the end of a log," might be the general description of many of these classrooms: the faculty member, an expert, held in honor by all China for scholastic achievement; the students, eager and alert, ready to receive guidance in study and thinking; the classroom with rough board floor—roof kept from falling by unfinished timbers—thin, plastered partitions, often shaken by the wind—windows without glass—a small blackboard hung in front but no instructor's desk, no table, no chair. Who could sit down and teach a class in such a room? In winter's cold, few students or teachers escape illness; hands and feet, swollen and cracked with chilblains, are the rule.

In this temporary building are also the offices in which the deans and secretaries must spend their days. When Payne Hall is rebuilt, many of these conditions will be remedied; but the pressure of need for space may force the administration to continue the use of these roughly built structures.

Midmorning, the children of the free school crowd into the campus. Kindergarteners sing lustily, play their games, and at noon receive their bowl of hot milk made from powder sent from America, and take home a dole of corned-beef hash (also from UNRRA rations) to eat with their home rice or sweet potato. The free school also holds classes in the afternoon and evening. The teachers are Hwa Nan students, majoring in education, who use this opportunity for practice and experiment. Several times during the year, the mothers of the free school children are invited to lectures on health, hygiene, and child care. Refreshments are a delightful part of the program. Every Mothers' Day, the students and faculty give a dinner to these mothers. Formerly it was a feast, but inflation has made it necessary to give an ordinary meal. Even this is a great treat to these mothers who live in poverty.

The newly established nursery school in the practice house is located in another section of the campus. Educated mothers and amahs from well-to-do families bring children for this new experiment. Under the home economics

Mothers' Club Meeting

department, the children are well provided for. Students of home economics and education learn techniques and principles of child care and guidance in this laboratory. The two-, three-, and four-year-olds capture the hearts of all who see them. Beautifully clean and attractive, the children expect to be loved, and are not disappointed.

Laboratory experimentation fills the afternoon: botany, biology, chemistry, home economics. Usually science is the most popular major field, because there is greater demand for specialists in scientific subjects than in other courses. Although our laboratory is crowded, chemistry often enrolls the largest number. The Chinese government prescribes a minimum basic required college course which confines the freshmen and sophomores to a heavy schedule. However, during the war period, there has been an endeavor to make these courses more practical. In industrial chemistry, the students have enjoyed producing vanishing

Class and Faculty, 1947

cream, shoe polish, soap, and malt syrup.

A large proportion of the biology majors enter medical colleges after graduation. Hwa Nan has given to China many physicians. Here again, we are handicapped by lack of apparatus. During the eight war years, there was no opportunity to replenish our equipment; some things were lost in the fire, others lost or broken by moving. Microscopes are especially needed because in some classes, three or four students must share one instrument. Nevertheless, our students make good in medical institutions and in their special fields.

Only those who have worked with generation after generation of college women can appreciate what these four years of intensive study mean to them individually, and to the work of the churches in Fukien and throughout China. Most of the high schools for girls in this region have for their principals and teachers graduates of Hwa Nan College. It is an inspiration to have these girls in daily contact for the four years and and then to see them later in their places of service. Miss Ethel Wallace, who spent forty-two years with them, has seen manyfold harvest of her labors. Were it not for these young women, many of the Christian schools would be forced to lower their standards.

In these turbulent times it is a great satisfaction to have a student body that is dominantly Christian; a student body that is strong and dependable. We are grateful indeed for friends around the world who make Hwa Nan possible.

Catching Step With Old Friends

(*Continued from page 9*)

money we are able to get in United States currency, we can change for about $6800. So one hardly knows how to think in United States terms—for it depends whether it is salary or a special gift! The students here are living very economically and doing their own cooking. Their food is CHC $30000. per month. Eggs are $250. each, sugar $4000. for a little over a pound, soda crackers $22000. for five pounds, the cheapest cookies about $3000. a pound, local pears about $4000. a pound, milk $1000. a quart—and so you can see that most of these things are outside of their diet. Coal is $10000. a hundred—and we use it sparingly, even though there is eight inches of snow on the ground.

Printed matter and books come through quickly and without duty, so I am hoping that all of those who promised to send us magazines will hurry them right along. I already feel as if I had been here a long time, and am wondering what is happening in the rest of the world! Packages take a little longer. We pay forwarding post from Shanghai which at least equals the postage you pay. Duty is less if you do not send them in bunches, but spaced. They may be valued at wholesale. Printed matter and those valued under one dollar seem to have no duty. I am longing for the paint and varnish and pictures and curtains—all the things which are in my shipments to "help make this a happy, restful, refreshing place for women and girls who have been under the burdens of war." The supplies which have been coming by mail have helped me to meet certain most urgent needs.

We rejoice that reinforcements of experienced workers and of new candidates are on the way. I trust this will inspire others to take the first steps toward getting here, for if every conference could have all of those now in prospect for the nine conferences, they would not feel oversupplied!

Is this enough to tell you that I am appalled at the immensity of the tasks facing us, and craving the reinforcement of the continued sense of fellowship with you?

STUDY CALENDAR FOR 1948-49

Fourth Quarter, 1948—
"America's Geographical Frontiers"
or
"The Bible and Human Rights"

First Quarter, 1949—
"Growth of the Spiritual Life"

Second Quarter, 1949—
"The Bible and Human Rights"
or
"America's Geographical Frontiers"

Third Quarter, 1949—
"China in the Asia of Today"

Millions of Children

By ORTHA M. LANE

CHILDREN—children everywhere! Millions and millions! In spite of eight long years of war with Japan, in spite of Communist oppression, millions of undernourished black-haired, black-eyed Chinese children keep smiling. In narrow alleys and streets of cities, shut in by drab-gray brick walls, and in village yards, enclosed by chocolate-colored dried mud walls, they keep on playing—often with only little stones and sticks as playthings. In these days of fantastic inflation, financial insecurity, broken homes, overcrowded living quarters, and lowered moral standards, the needs of children are gaining attention as never before. Child welfare stations and day nurseries have sprung up like mushrooms in many cities. Thousands of children who had never tasted a drop of milk now look forward to the daily bowl provided at one of the milk stations, made either from soy beans or from powdered milk from the United States. Our Methodist public health nurses, in several annual conferences, had well-established bean milk stations and health education for children and mothers even before this special period of help from United Service to China and Child Welfare Agencies.

At the National Child Welfare Planning Conference, held under the auspices of United Service to China, in Shanghai, November 4-9, 1946, one hundred and fifty child welfare workers from public, private, and church agencies co-operatively worked out plans to help bring new life to China's needy children. The message given by Madame Chiang Kai-shek inspired in all of us a deep desire to share her love and devotion to the children of all China, especially the homeless, neglected ones. To quote from the report of this conference, "China has so large a proportion of the children and youth in the world today, that whatever China is able to do with respect to the needs and possibilities is of the utmost importance to all the rest of mankind."

Everywhere children are deprived of education because there are not enough primary schools. In most Communist-controlled areas, Christian schools can no longer exist. In North China, many Methodist rural pastors' daughters were unable to continue their education past second or third grade. A hostel for these daughters was opened the fall of 1947 in Peiping at the Conference Religious Education Institute Grounds near the Hui Wen Primary School. The Han daughter is now rejoicing because her mother has come out safely from a Communist area; the Chang girl's father was killed by the Communists last year on the Tsunhua District. A pastor's eighteen-year-old daughter from the Kalgan Conference, whose education was cut short seven years ago by Japanese aggression, now lives in the hostel and is enrolled in fifth grade. She affectionately "mothers" the younger girls and her face beams with happiness. The twelve-year-old Sun daughter sweetly gave her witness in a candlelight service: "I prayed God every day to please give me a good school to go to. I am so happy he answered my prayer."

In the North Kiangsi Conference, there are about one thousand girls and boys in the seven primary schools, of which Esther Mao, recently returned from the United States, has special responsibility. In each school there is a daily chapel service and on Sundays all pupils are in Sunday school and junior church. Before the war there were four times as many of these primary schools; much equipment and many buildings were destroyed. One parent who insisted on his child entering a primary school was told by the teacher that there was no room. The father said, "Then come along with me to the police station." "Why?" asked the teacher. "Because you let other children go to the school but you don't let mine." Then the teacher patiently explained that there absolutely was no room and finally persuaded him that there was no discrimination against his child. That child is still on the waiting list!

A new development to help strengthen religious nurture in primary schools is the city-wide fellowship in Peiping of teachers interested in religious work in primary schools; the group meets at the Union Bible Training School, under Ellen Studley's guidance. Another significant and fruitful development this May was "Spiritual Cultivation Week" in the three Methodist primary schools of Tientsin, under the leadership of Marguerite Twinem and Chinese coworkers. A retreat of all the teachers preceded the week. The Sunday before the week of special meetings in the schools, children had complete charge of the regular morning service at Wesley Church and the choir was composed of children from the P'ei Tsai Primary School.

Methodism has a signficant place in the training of children's

workers. The Laura Haygood Normal School in Soochow, of which Bishop Kaung's sister is principal, has been made the recognized training school for kindergarten teachers of the province. Angli Wai, Scarritt College, and Merrill-Palmer trained, was taken by plane this spring from Shanghai to Chungking by United Service to China. There she gave six weeks of special training to thirty selected nursery and kindergarten teachers. In Moore Memorial Church, Shanghai, Miss Wai, with a group of assistants, conducts a nursery school of thirty children and a kindergarten of seventy children. Ten Catholic sisters of six nationalities come regularly to observe and to practice teaching!

In many parts of China during Japanese occupation, Sunday schools almost disappeared but now they are going rapidly forward; frequently one finds a couple of hundred children in a church school on Sunday morning, with classes for all the age groups. In Tzechuang, West China, Rachel P'eng is in charge of the Religious Work for Children Building, erected in 1938. It houses the well-graded children's Sunday school and the children's church service; the children have their own choir. For weekday religious instruction, the widely used graded Character Building Series (of which Mabel Nowlin was chief author) is the basic material. Children's church or "junior church" is becoming more and more a part of the program in city churches throughout China. Choir robes for children's choirs in the largest Methodist churches in Peiping and Tientsin are a 1948 accomplishment! Large Asbury Methodist Church, Peiping, was filled with children for the observance of National Children's Day, Sunday, April 4. In Foochow, on the afternoon of May 9, a children's rally was held at Tien An Church. The Foochow Conference Religious Education Committee's Children Division, of which Katherine Liu is chairman, sent invitations to the several thousand children in the Sunday schools of all denominations in Foochow.

Methodist students in middle schools, colleges, or seminaries throughout China volunteer as teachers in the daily vacation Bible schools for four to six weeks of the summer. In North China, the conference secretary of religious education, Rev. I Hsin Liu, has built up these vacation schools during a period of over twenty-five years. This year scores of villages in the Communist-controlled areas are closed to this work but about thirty vacation schools in Peiping, Tientsin, and towns near the railway will open with an enrollment of several thousand. At Fukien Union Theological College (where two thirds of the students are Methodists), Katherine Liu directs the students' work with children.

In three large cities in North China (Tientsin, Peiping, and Shanhaikuan) five Methodist children's centers with a staff of six full-time workers and volunteer assistants carry on a half-day program for over 500 neighborhood children from five to ten years of age. The Woman's Society of Christian Service of the North Central Jurisdiction has sent crayons, scissors, construction paper, modeling clay, balls, games, and pictures so generously, that all these centers have been supplied, as well as the Jewell Kindergarten, Peiping, and scores of Sunday schools and daily vacation Bible schools. At the Union Bible Training School, Peiping, children of poverty-stricken homes near by are finding "new life." In rooms in the back court of the school, for several hours each afternoon, nursery groups and classes of older children are taught by students, under the direction of Wang Yueh Chen, experienced worker. Provision for baths is giving these children a chance for undreamed-of cleanliness!

In West China, the Kien Yang Rural Service Center, with Alice Reed as director, includes nursery play groups in Kien Yang and in four outlying villages. Plans are being made to use the property, formerly the summer residence of Generalissimo and Madame Chiang outside Chungking, for an orphanage to be called, "Chiang Memorial Children's Village," with living arrangements on the cottage plan. As much as possible, the mountain setting will be utilized, with goat-raising as one of the projects.

At the National Children's Workers' Conference held in Soochow, April 30-May 5, 1948, by the National Committee for Christian Religious Education, one third of the thirty-eight delegates and leaders were Methodists. One was impressed with the ability of the Chinese delegates, now in places of responsibility in children's work in church institutions. A new day is dawning for the children of China! Yes, millions of children! Millions and millions to be trained for lives of love and Chrislike service.

Choir at Asbury Church, Peiping—Easter Sunrise Service

World Assembly . . . AMSTERDAM AUGUST 22—SEPTEMBER 5, 1948

By A. H. FROENDT

MANY years ago a Swiss divinity student was asked how he visualized the ecumenical movement. He replied: "We-l-l, I seem to see a fleecy little white cloud floating over the Lake of Geneva." He who gave the answer remains anonymous; the man who got it was Dr. W. S. Visser 'tHooft, now general secretary of the World Council of Churches. The "nebular hypothesis" of ecumenicity has solidified into an organization embracing—at this writing—a hundred and thirty-six church bodies. Originally "no larger than a man's hand," the little cloud has materialized in the chalet-like structure on the Route de Malagnou in Geneva, which houses the offices of the World Council. There the distributing machinery for the European portion of its world-wide relief program is located; there is the planning center for the World Assembly to be held at Amsterdam this summer.

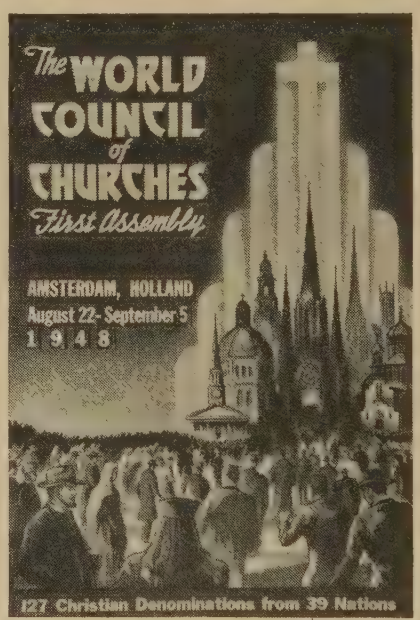
The assemblage will be a large one, for to the 450 delegates will be added a nearly equal number of alternates and with them will be associated consultants, staff, and accredited visitors. Fourteen hundred strong they will come, from every continent though not from every country. With the Jubilee of Holland's revered Queen due the following week, and another congress meeting just previous to the Assembly, the Hospitality Committee of the Dutch churches has been hard put to it to find accommodations for all its guests. An ancient city, throwing off the yoke of postwar headaches, is dedicating itself for a brief season to pleasant recollection, friendliness, and joy.

Laying New Foundations

For two years, four study commissions have been at work on the subdivisions of the main theme of the Assembly: "Man's Disorder and God's Design." Their reports will furnish the basis for the consideration of these subthemes:

1. The Universal Church in God's Design.
2. God's Design and Man's Witness.
3. The Church and the Disorder of Society.
4. The Church and International Affairs.

Together they embrace the whole area of life and living. The question of the day is: how to penetrate the obscurity of the world with the light of the eternal Truth? They will try to find the answers in prayer and counsel at Amsterdam.



A Fourfold Task

A number of purely administrative functions will have to be carried out by the Assembly. Foremost among them are the official termination of the "process of formation" which defines the present legal status of the World Council, and the adoption of the proposed constitution.

There will be brought before the gathering an over-all survey of the situation of the Christian church throughout the world. Special attention will have to be given to the mission fields, the war-stricken areas, and the younger churches. The program for the next few years will have to be determined, etc.

It all sounds just like another meeting, but a meeting with a difference. As Bishop Oxnam says, it is 'strategic decisions, not tactical details" which will be required of the Assembly. It is not so much what the delegates will do, but what they will experience, that will count. It is desirable, certainly, that something be done, but it is vital that something shall *happen.*

The world at large expects an imperative call, an "order of the day" to come from the Assembly. Vaguely the secular majority looks for a renewal of hope, an antidote to the paralyzing despair and apathy that has enwrapped millions. It looks for a (preferably painless and effortless) formula for reconditioning the spiritual climate, for a mystic something-or-other that will bring *back* the "good old normal days" or *usher in* a "brave new world"—these two desires being by no means incompatible. It wants, in short, a miracle. Splendid! Even though it no longer believes in God, this secularized world still believes in miracles. And it compliments the Christian churches by crediting them with the ability to bring these wonders to pass.

Alack, to the thoughtful person it looks as if we had simply been granted a last chance to roll back the rising tide of chaos and start humanity once more on the hard and narrow upward path. Not that this conference can of itself achieve results commensurate with the hopes that are being centered upon it by Christian and agnostic alike. Yet at Edinburgh, in 1910, something *happened,* and the whole

outlook on the world mission of the church was changed, made new. At Stockholm, in 1925, it "happened" that a great movement toward Christian unity was given a fresh impetus and launched on an international scale, and the conferences of "Life and Work" at Oxford, and "Faith and Order" at Edinburgh, in 1937, crystallized this "happening" in the World Council of Churches. The pioneering efforts of Ainslie, Soederblom, Brent, William Adams Brown, and a score of others, bore fruit, for the soil was ready and the hour had come.

A Negro evangelist, being shown the place where Wesley felt the spirit of God impelling him toward his life's work, knelt down on the spot and prayed aloud: "Do it again, Lord; do it again!" With all our souls we, too, must pray for the Assembly, that the Lord will "do it again."

A Hostile Spiritual Climate

Fine buildings, a warm welcome —these make the outward setting for the World Assembly cheerful enough. The back-drop which encloses the sessions, however, will present a grimmer picture. It will show a world which has denied its soul and become the servant of the machine; a world in which hope for betterment has been reduced to a mere pin-point; a world from which the essential certainties of faith, hope, and charity have all but fled; a world in which justice, bereft of its divine absolutes, has been reduced to expediency; a world in which the brotherhood of man is disappearing since it cannot exist apart from the concept of the fatherhood of God.

Assuredly in other ages the commandments were disobeyed, "the poor were oppressed, and the mighty ruled with an iron rod"; but never did evil have such deadly weapons to empower its forces, never has man-made suffering been on so frightening a scale or so callously wrought.

A heavy obligation is laid on the Christian church and this at a time when it is only a minority, powerless as the world reckons power, its ranks as yet divided, beset by undue stress on opinions with a consequent loss in the force of conviction. To rebuild the world as a Christian community under these circumstances looks like a too formidable undertaking. However, as St. Theresa proudly replied when she was taunted with the smallness of the resources that she had in hand for the building of an orphanage: "You are right, with three shillings I can do nothing, but with *God* and three shillings I can do anything!"

"Greater is He that is for us than those who are against us"

What are *our* resources-in-hand as we continue to hew out the road to Christian unity? We are few, but the Lord of Hosts reigns over us. We are divided, but he is One. The very fact of the World Assembly is an affirmation of our common faith, founded on the same Rock. We have before us the goal for which the Saviour prayed four times: that all his flock might be united.

As far as human planning can go, the Assembly will muster all the available Christian forces to that end. Amsterdam will not see a gathering of churchmen merely. It recognizes that the majority of Christians are laymen. Therefore, lay participation will be featured in all categories of representation.

There is discernible, moreover, a dawning realization that half the human race consists of—women. Mrs. Samuel McCrea Cavert was comissioned two years ago to make a world-wide survey of the place of women in the church of today. Abundant material has been received and is being collated and edited for presentation to the Assembly.

Seven denominations in the United States — The Methodist Church among them — have appointed at least one woman delegate and alternate to the Assembly.

Deliveries are made by boat in Amsterdam

British Combine

Another Pentecost?

Back of the Assembly stands the mighty fellowship of Christ on this earth, mighty in his might who overcame the world. Again behind the community of believers waits that large congregation which is outside the church, but whose aspirations turn wistfully toward it as the last source of hope. Here is mobilized a potential of prayer and of good will which can do great things under wise leadership.

Can we then look for a new Pentecost this summer? Perhaps. Bring it about we certainly cannot. Such things are *given*. Those who are planning the sessions at Amsterdam have shown their awareness of the limitations laid upon human endeavor. In scores of meetings they have learned that our habits of divergence disappear only before the presence of God.

Every day's work scedule will be prefaced by a joint worship service. A series of special communion services will be held at various times. The inaugural service will be broadcast and rebroadcast so that it may be shared with all the world through the modern miracle of radio. At the closing of each day the problems and the achievements of that day will be laid before the altar of the Lord and the participants will seek new light in a quiet time of common prayer. "And when the time of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1.) May it be so at Amsterdam!

Part of World Outlook exhibit at General Conference

Background for

General

BOS

India delegation to General Conference

China delegation at General Conference

Part of delegation for the Phil

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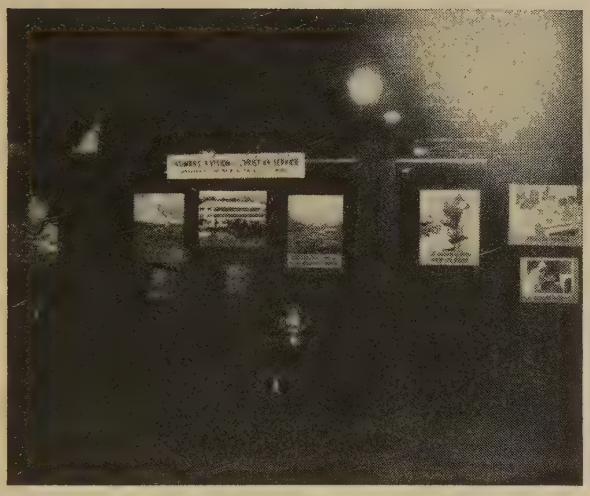
Some of the foreign bishops at General Conference



Exhibit, Woman's Division of Christian Service

Rev. and Mrs. Ernest Tuck

Dr. and Mrs. W. G. Thonger of Belgium

World Federation of Methodist Women

By MRS. J. N. R. SCORE

From the four corners of the earth they came, those Methodist women, to the meeting of the World Federation of Methodist Women held in Boston, May 5-7. I covet for each of you the experience that was mine, in being in these meetings and seeing and getting to know these sisters of ours from around the world. They came from every continent, from the land of the midnight sun on the north, to New Zealand, "down under"—women of every color and many nationalities. While miles had separated us physically, language separated us in understanding; cultures and background of each made us different; yet we were one in the common purpose, "to know Him, and to make him known," and the harmony and unity of spirit was wonderful to experience.

The Federation was organized in 1938, and then the war years came on, so that really this was the first representative meeting the organization has had. Thirty-one countries and twenty-nine units were represented, some of them by several women; thirty-nine women from overseas. As I looked around the room at these women, many of them in their pretty native dresses, some young, some old, some with lines of suffering on their faces, some with broken bodies because of hardships, but all with a light on their faces that shone from within — it made a prayer of thanksgiving well up in my heart, a lump rise in my throat, and a sense of guilt in my conscience: thanksgiving for their brave spirits, sorrow for their hardships, and guilt because we in this country do so little with the abundance we have.

As they gave their reports of the work being done in their respective countries by their women, there were stories of sacrifice and battle against ignorance, superstition, and want. There was romance, adventure, daring, persecution, and determination. It was a thrilling experience and at the same time a very humbling one.

I soon learned while hearing these reports, that though they were from "Our children" and much younger churches, they had many things to teach us. Some of those reporting were from countries behind the "iron curtain" and had to be very careful what they said about conditions at home. Some who reported had been through great trials during the war years. One of the most touching reports came from the German delegate. She told of the neighborhood policy that her women had developed. Because of the little they have, they can't help many people, but everybody can help a few; so they take their own neighbors. They have sewing centers where they pool all their clothing and make them fit the person who needs them most. Her report was a beautiful testimony to the reality of "the living Christ."

The little delegate from the Philippines in her beautiful "big-sleeved" dress, with her rapid speech, was so vivacious and enthusiastic that we all fell under her spell. She had brought along her charts and goals, made on large sheets of wrapping paper with colored crayon—a black square for a dead society, a green one for a sick society, an orange one for a recuperating society, and a red one for a live society (lots of blood). She assured us that no society wanted to be a dead one, and when they saw that black square they went home and did something about it.

Two units, Poland and Denmark, reported every church with a Woman's Society. Many reported the use of "talent money" for the raising of their missionary funds. Every unit reported carrying on mission work in a country other than their own.

This was a working body and the entire delegation was divided into the three committees necessary to care for the business: Constitution and By-laws, Program and Nominations.

It had been hoped by the general officers that the majority of the officers elected at this time might be from foreign countries. However, the delegates from these countries insisted that the officers come largely from the United States, because we had the best facilities for promotion and contacts.

The following general officers were elected: honorary president

Part of delegation assembled for meeting of the World Federation of Methodist Women

Irs. Thomas Nicholson, St. Paul, Iinnesota; president, Mrs. Frank-n Reed, Westfield, New Jersey; ice-president, Senora Elisa S de ascoe, Central Mexico; treasurer, Irs. J. Wesley Masland, 6701 Iorth Broad Street, Philadelphia, ennsylvania; secretary, Mrs. J. . R. Score, Southwestern Uni-ersity, Georgetown, Texas.

Each unit will elect an official orrespondent and these, with the eneral officers, will compose the ederation Council. The Federa-ion will continue to meet every our years at the time of the Gen-ral Conference. A splendid pro-ram was outlined for the next uadrennium.

The Constitution and By-laws Committee made some necessary hanges in the constitution, bring-ng it up to date. A change was nade in the number of general of-icers, reducing the number, by liminating all but one vice-presi-ent. Provision was also made for n official correspondent from each nit.

The "Fruit of Friendship" was ruly the major emphasis of this ederation meeting. I came away vith more interest in World Fed-ration than ever before, because he units had come alive in their epresentatives: where once there vas just a name, now there was a riend, working with me for the Master.

List of Countries and Representatives

Portuguese East Africa, Miss Ruth Thomas

Southern Rhodesia....Miss Lulu Tubbs

Cuba.....Sra. Candida Lopez-Silvero

Mexico.....Sra. Rebecca M de Perez
Sra. Elisa S de Pascoe

Argentina.....Mrs. B. Foster Stockwell

North Africa.....Mrs. E. H. Douglas
Mrs. F. J. Keller

Bolivia.....Mrs. John S. Herrick

Brazil....Mrs. Otilia de Oliveira Chaves

Chile.....Srta. Maria Aquirre
Srta. Anita Zottele de Araya

Uruguay.....Srta. Violeta Cavallero

Peru.....Mrs. Howard Yoder

Norway.....Mrs. Wolborg Sandberg
Miss Edith Hassing

Sweden.....Miss Louise Erikson

Denmark.....Miss Maja Johanson

Germany.....Mrs. Ernst Scholz

Czechoslovakia.....Mrs. J. P. Bartak

Belgium.....Mrs. W. G. Thonger

Poland.....Mrs. Konstanty Najder

China.....Miss Hsiu Li Yui
Miss Laura White

India.....Miss. Ivy Childs
Mrs. Inman Townsley
Mrs. S. Mondol

Malaya.....Mrs. Chew Hock Hin
Mrs. K. Chiang

Pakistan.....Mrs. Earl S. Rugg

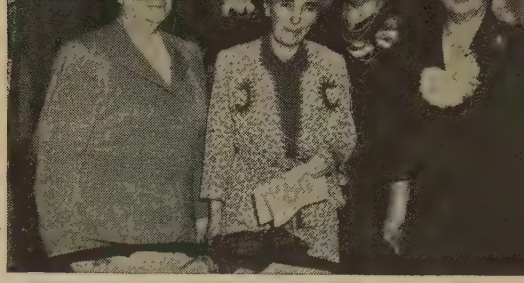
Philippines.....Mrs. José Valencia
Mrs. D. D. Alejandro
Mrs. O. N. Houser
Miss Saturina Lara
Mrs. Edwin F. Lee

Liberia.....Mrs. Jeannette L. Cooper
Mrs. Willis King

Costa Rica and Sumatra,
Miss Jennie Mabel Smith

Switzerland.....Mrs. F. Bankhardt

New Zealand.....Mrs. W. M. Dudley



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(1) Mrs. J. W. Masland, Mrs. Franklin Reed, Mrs. Thomas Nicholson, Mrs. Raymond Wade, and Mrs. J. N. Score

(2) Mrs. Chitambar discusses India with Miss Sarah Childs, president, Isabella-Thoburn

(3) Mrs. Hsiu Li Yui of China, (daughter of Mrs. Yu in book, Meet Mrs. Yu)

(4) Mrs. Ernest Scholz of Germany

(5) Mrs. Hsiu Li Yui of China, Miss Louise Erickson of Sweden, Miss Maja Johanson of Denmark, and Mrs. Wolborg Sandberg of Norway

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Literature Special

By MRS. J. J. DAVIDSON, JR.

It was while spending an hour at a railroad crossing, watching the passing of endless cars and realizing anew the important part railroads are playing in the world today, that the thought came to me that our Woman's Division of Christian Service is very much like a railroad and one that is also playing a very vital part in the world today. So for a few minutes, let us think of our work in terms of a railroad.

We might call our system the Woman's Division of Christian Service, Unlimited — with Grand Central Station at 150 Fifth Avenue, New York. The president of the Division and her staff are the general officials of the road who map out routes, co-ordinate all branches, secure maximum equipment, and send out trains of information. The cars of the train are represented by the departments of work—the engine, the organization itself. The fuel that runs the engine that pulls the cars is supplied through prayer, service, and gifts. The track over which it runs is built and maintained by the local societies. The local society is the station; the section crew that operates the station and maintains its section of track are the members.

It is at these stations that our train stops for loading and unloading and refueling. We hear that at some of the stations the engine huffs and it puffs trying to get up steam enough to move on, but the fuel supply is so short that if it were not for the magnetic power of a stronger station ahead that pulls it on, it would be hopelessly stuck. That is why the section crews from the larger stations have to go out and help the smaller crews build up their tracks and brighten their stations so that our great train will not be slowed down or hindered in its progress.

For this meeting I ordered a Literature Special made up at 420 Plum Street, Cincinnati 2, Ohio, our Literature Terminal. Part of the special was unloaded in the Book Room (and I hope has been unloaded on you). It is composed of cars from the various departments, and these are specially equipped for carrying their own material.

(Have train brought in. It takes about four people to handle it. Mrs. D. D. Whittington of the Texas Conference in using this idea provided sound effects through a recording.)

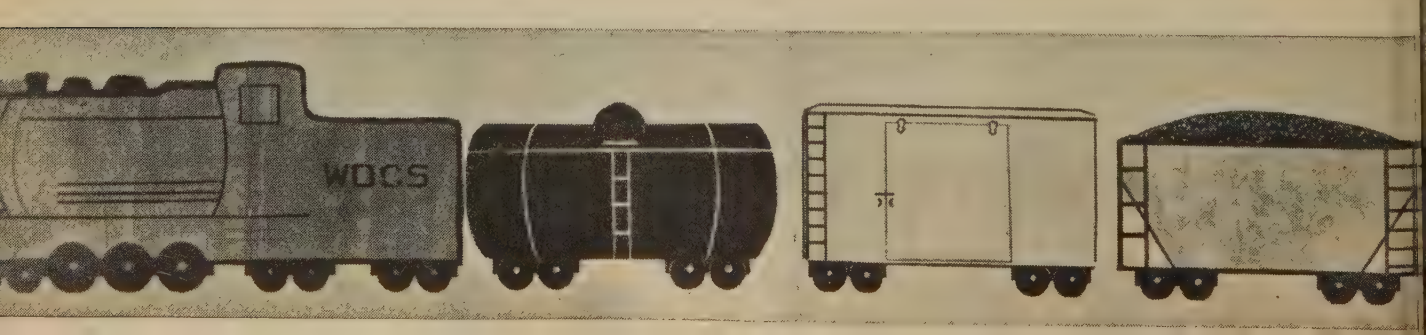
Materials and information for the department of Missionary Education and Service come from all parts of the world, and a specially constructed box car is used for the bringing in and sending out of these vast quantities of information. Without the informational and inspirational equipment of this department, our challenge for service would be limited. The handbooks, the field literature, the mission studies, World Outlook and The Methodist Woman, present an endless train of material to keep this department in good running order.

In the tank car travels the bulk of oil and liquids that our ships and planes and motorized forces must have. In our tank car is found the oil that keeps our society running. Only with its liberal use do we keep our work running at high gear, eliminating all squeaks and squawks, all corroded or rusty spots, all friction, so that we operate with vision and power. Our oil supply comes from the great quantities of devotional material provided by our Spiritual Life Department.

The railroad coal car carries the material necessary for generating power. We are busy in our societies building a reserve power for our Woman's Society. The coal we use is that supplied through the literature for our Children's Work, our Youth Work, and our Student Work. The amount of power generated is dependent upon the effective use of this material. All of us realize the importance of building this reserve power. Let us begin now to bring these departments to their peak in generating capacity through a greater use of the fuel in the study courses, World Outlook, The Methodist Woman, *motive* magazine, leaflets, etc.

When we see a car loaded with poles we think of the vast communications systems that will use them. We, too, have a communications system in our Woman's Society of Christian Service. It is composed of the secretaries of Literature and Publications. They send out advance information on what to expect from the press, and are always alert to relay messages to their various secretaries concerning the equipment they need for a successful promotion of their work. The sources of this vital information are many.

First of all there is The Methodist Woman, devoted to the work of the Woman's Society itself, bringing information and plans for all departments of work—and that very important page of announcements of new literature, the last page of the magazine. World Outlook keeps us informed on the



neral missionary enterprises roughout the world. It is a source supplementary material for ograms and devotionals.

The Woman's Division supplies e societies with detailed informa- on about traffic on every line of ır vast railroad system, with a cture of the conditions of every ction and department, through e minutes of the Woman's Divi- on of Christian Service, the *An- ıal Report.*

Our conference branches bring similar picture of their opera- ons in their conference minutes hich are sent to the societies ıortly after conference. In these inutes you find a list of confer- ıce officers, zone and society pres- ents, reports from conference of- cers, recommendations for the ıture, reports from institutions ıd the answer to practically any uestion you may have. Their use your society is earnestly recom- ıended.

Box cars have been converted to ıany and varied uses. In this niquely constructed one, we find our compartments used to carry ıpplies for use in building and aintaining the Wesleyan Service uild with its four great divisions work—Spiritual Life, Mission- ry Education and Service, Chris- an Social Relations and Local hurch Activities, and Social and ecreational Activities. Each ıonth THE METHODIST WOMAN evotes a page to programs and lans for this department. WORLD UTLOOK and study courses, the *Handbook* and many leaflets, also ffer inspiration and information.

The crane or wrecker was the ppropriate car chosen for the de- artment of Christian Social Rela- ons and Local Church Activities. ll of its branches are more or less the lifting business—going out ıto areas of human need where eople have been mired in the ough of despond, raising the tandards of living, taking away the prejudices of race and creed, lifting the pall of ignorance concerning our international affairs, unveiling the evil practices of the narcotic and liquor interests, and even a bit of face-lifting in our parsonages. Our crane's lifting power comes through the use of the handbooks and leaflets, the Christian Social Relations Studies, THE METHODIST WOMAN, WORLD OUTLOOK, the *Study and Action Bulletin,* and the many other materials supplied by various Christian and governmental agencies.

As you see, there is no caboose—that is because there is no end to our train of literature!

It is a very colorful train, is it not? But no more so than our literature!

We have had a cross section of our train made up to show how it is loaded. (Have the "engineer" lead the train around so that the back of it shows where a colorful array of literature is displayed.)

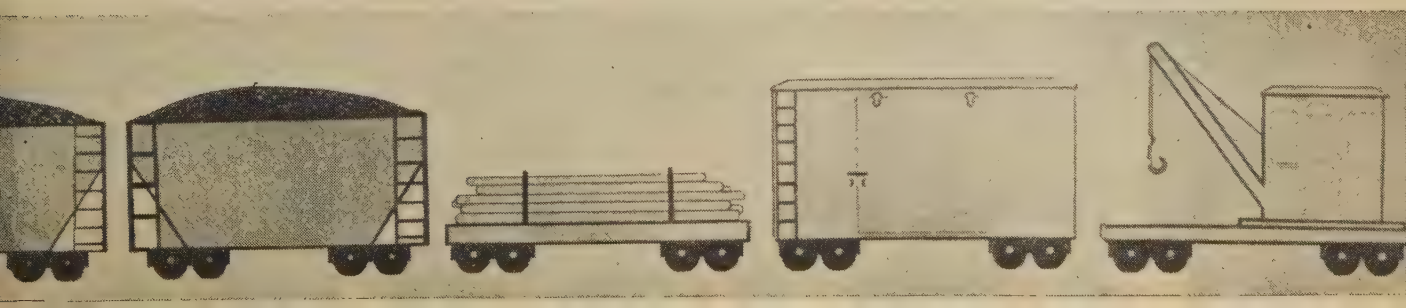
While the railroads are carrying on a stupendous work now and are conscious of the important place they hold in the world of today, they are also looking to the future when they will have the competition of other carriers. Realizing this, they will have to go in for newer and better power to be able to hold their own. They are planning now for that time, and are beginning to embark on the most thoroughgoing replacement program in their history. What the railroads will amount to is entirely dependent upon how imaginative and progressive their leaders are.

The church, too, including the Woman's Society of Christian Service, though carrying a load now, realizes that what faces us in this postwar world is of stupendous proportions. The church also is having to embark on the most thoroughgoing replacement program in its history. What our church will amount to is also entirely dependent upon how imaginative and progressive our leaders are.

The only way to launch such a replacement program is to have our church members become informed and keep informed on the problems about which the church should be concerned. And I challenge anyone to question the fact that, if we read and studied the material prepared for us by our Woman's Division (not to mention the church in general), we would be the best informed group of women on current world problems that could be found anywhere. And we must be informed! We have waged a war and won; no one can forget the horror of those days. But we do seem to forget that we also have a peace to wage. That peace to bring justice, to be lasting, depends a great deal upon our being well informed, truly Christian women.

We are told that Diesel electric engines will be used almost entirely in the near future. In our Grand Central Station, 150 Fifth Avenue, New York, we have a Diesel electric engine, the very latest in speed and efficiency, just waiting to be used. The only thing holding it back is that too few of our stations and tracks are geared to such speed and efficiency. Let's begin now to inaugurate a Diesel electric campaign in our societies—building a stronger foundation for our station and track, a foundation strengthened through vision, prayer, and service, so that we may be ready for this postwar period when only a Diesel electric will be able to carry the load and maintain the speed required of our church.

(Have the "enigneer" take the train out so that the train is to the audience. The train is about twenty feet in length. The engine and cars are made of different colored construction paper, large sheets, pasted on sign cloth.)



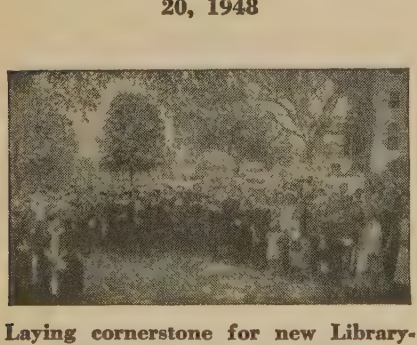
Home News Flashes

In Memoriam

Mrs. Carolyn A. Lomison, of Robincroft Rest Home, Pasadena, California, passed away December 8, 1947. Mrs. Lomison's years of service were given as superintendent of Ritter Hall, Athens, Tennessee, and of Rebecca McClesky Home, Boaz, Alabama. For ten summer seasons before her retirement, she was superintendent of our Missionary Rest Home at Chautauqua, New York.

Rena E. Keiser, a deaconess on leave of absence because of illness, died at the home of her brother in Wilmington, Delaware, February 7, 1948. Miss Keiser served as parish deaconess at Brookland Church, Washington, D. C., following her graduation from Lucy Webb Hayes National Training School for Deaconesses and Missionaries. She also served Grace Church and Rogers Church in Baltimore in the same capacity.

Mrs. Frank Bush and Mrs. Fred Lamb "break ground" for the new Library-Administration building, National College for Christian Workers, April 20, 1948



Laying cornerstone for new Library-Administration building during commencement, May 26, 1948

In 1925, Miss Keiser took charge of Kulpmont Mission, Kulpmont, Pennsylvania, and served there until she became superintendent of the Deaconess Home and Settlement, Philadelphia, Pennsylvania, in 1936. Miss Keiser was appointed as parish deaconess at First Methodist Church, Lewistown, Pennsylvania, in 1946. She did valiant work in these fields during her twenty-nine years of service.

Miss Sophie M. Hilmer, a retired deaconess, died April 18, 1948, in Bethesda Hospital, Cincinnati, Ohio. Miss Hilmer was graduated from the Chicago Deaconess Training School, Chicago, Illinois. She began her work as a nurse in Christ Hospital, Cincinnati, Ohio, in 1896. In 1897 she transferred to the Bethesda Hospital and served there until 1929 when she retired. Miss Hilmer was one of the seven deaconesses who were charter members of the Bethesda Deaconess Motherhouse in 1896. Like other pioneer deaconesses, she worked under great privations but rendered a noble service.

New Building at National College

National College for Christian Workers officially broke ground April 20, 1948, for the new Library-Administration Building. This structure will be a part of the Fiftieth Anniversary Building Program; a new chapel is to be included in these plans.

Interested friends and the student body met on the hilltop site and took part in the litany of consecration. Those actually participating in the ground-breaking ceremony were: Dr. Archie Ryan, district superintendent, Kansas City District, Kansas Conference; Dr. Elmer Hobbs, district superintendent, Kansas City District, Southwest Missouri Conference; Dr. Thomas Mather, pastor, Central Methodist Church; Dr. Paul Durham, pastor, Country Club Methodist Church; Mrs. Fred A. Lamb, recording secretary of the Woman's Division of Christian Service; Mrs. Frank Bush, vice-president of the Board of Trustees; Mrs. William Hanson, vice-president, South Central Jurisdiction, Woman's Society of Christian Service; Mrs. Dewey Jones, president of Kansas City District, Southwest Missouri Conference Woman's Society of Christian Service; Mrs. Roy Brady, president of Kansas City District, Kansas Conference Woman's Society of Christian Service; Miss Elizabeth Cooling, teacher at National College; Miss Ann Singleton, student at National College. After the ceremony, Dr. Lewis B. Carpenter, president of National College, invited those present to see the newly decorated dining room and other points of interest on the campus.

The Navajos Win in Basketball

Mr. Willard P. Bass, who is not only president but also coach at the Navajo Methodist Mission School, Farmington, New Mexico, writes: "Have you heard that our basketball team won first place in the district tournament and second place in the state, being defeated in the state finals, 33-31? But better than that, we won the state tourney trophy for good sportsmanship on the court, out of the sixteen competing teams. Most of the tourney crowd were for our team—'the ten little Indians.'"

President of Sue Bennett Is Honored

Miss Oscie Sanders, president of Sue Bennett College, London, Kentucky, has been honored by election to the presidency of the Council of Southern Mountain Workers. Miss Sanders will also honor the position. The council is made up of institutions, agencies, and individuals endeavoring to improve the social, economic, cultural, and spiritual life of the Southern Mountain area.—Muriel Day.

New Worker at Muskogee

The Woman's Division now has

new worker in the Central District of the Indian Mission. She Miss Evelyn Green, formerly of asper, Michigan. For the past vo years she has been doing graduate work in the Pacific School of eligion. Miss Green is making er headquarters at Muskogee with n office in the First Methodist hurch. Although she is working ith all age groups, the major emhasis of her work is in religious ducation and recreation with outh groups.

Yuma Mission Classes in Techniques of Farming

With co-operation and leadership from the county agriculture gent's office, classes for farmers ave been started at the Yuma Indian Mission. Much interest is eing manifested and the attendnce thus far has been good. Famies are being encouraged to plant ardens and are given assistance in ardening methods. Practical reults are already evident. Some of he Indians who have been leasing heir farmlands to others, plan to arm their own land as soon as resent leases expire. — MARJORIE INKLER.

Value of Camp to a Settlement Program

Reported by Caroline Porter: ummer camping at Homer Tobernan Settlement House is the clinax of the year's program. It has radiance which is cast forward nd backward. Early in the spring he Parents' Council begins makng plans for Camp Carnival while he girls and boys in their groups re making articles to be sold at hat time. The first Saturday in une finds a real co-operative projct in action. The community vorks as a unit to make camping ossible for the boys and girls in nembership in the settlement. This alone, however, would not be ufficient if camperships were not urnished by the Woman's Society f Christian Service and other roups.

The glorious day finally arrives when the truck is loaded for camp. Being among friends and playmates, with the security of trusted and beloved adults as leaders, there need not be the difficult adjustments which often come in strange surroundings. In the outdoor setting, with the atmosphere of beauty and friendliness, the child is released from the tensions of the city and the cramped home. He learns to understand and appreciate *natural* things. In time, he recognizes the night noises of the forest as friendly instead of frightful; becomes aware of his oneness with God and the universe. Nine-year-old Sylvia gave words to this experience when she said, "It's all so beautiful; I want to make a prayer poem," which she did and gave for grace at noon. "Heavenly Father, we thank you for the flowers that bloom, for the food we eat, and for the friends we have at camp. Amen."

A living democracy is in operation as all have had a part in planning before and during camp on a give-and-take basis with an understanding that responsibilities come with privileges. Jewish Gloria, with at least one chip on each shoulder, was helped to see her part in this "togetherness of living" through camping, and volunteered that she had "stopped looking for others to criticize and make fun."

The radiance of camp is cast backward. The *group feeling* is carried over from camp to the winter activities. A camp of Neighborhood House members is a continuing experience. Real character values come to the camper when opportunities for participation, growth, recognition, and responsibility bring self-reliance, security, and a feeling of well-being. —MRS. MABEL G. WAGNER.

Christian Atmosphere at Peek Home

Miss Catherine E. Frey, of Peek Home, Polo, Illinois, sent the following: The Dixon Woman's Society of Christian Service has framed the largest print available of Margaret Tarrant's picture, "Loving Shepherd of Thy Sheep," which we have placed in the hall where the mirror hung. It has been interesting to get the reaction of different people as to the arrangement of the table beneath the picture. Everyone felt there should be two candles on the table, but the ideas for the center setting varied. Miss Anderson and her group suggested a bowl of flowers or a registration book. Some of the children said, "Oh, it would be nice to have a cross there." Donna, our oldest girl said, "I think an open Bible would be nice, and I have one that could be used." I told her to go ahead and arrange it the way she felt it should be. She got out some doilies and made the arrangement. When the rest of the family saw it, they were entirely satisfied. It surely sets the atmosphere of a Christian home, as guests enter our front door.— MIRIAM V. RISTINE.

Mrs. Tilly Honored by Women of the South

For a lifetime of volunteer service to underprivileged people in the rocky by-ways of the South, Mrs. M. E. Tilly found herself honored as the Woman of Achievement in social welfare at the First Annual Southeastern Women's Exposition, May 1, in Atlanta, Georgia. Mrs. Tilly is Southeastern Jurisdiction secretary of Christian Social Relations and Local Church Activities.

The award, a chest of flat silver, was made by Ralph McGill, editor of *The Constitution,* and Miss Elizabeth Meredith, president of the Atlanta Women's Chamber of Commerce. Mrs. Tilly was praised for her patient, sympathetic, and courageous work among minority groups. Mr. McGill listed her accomplishments on behalf of the Farm Security Administration several years ago, and cited her ten months' service on President Truman's Commission for Civil Rights. Miss Meredith described her first-hand work in the mills and mines and dusty roads, wherever people had needed an understanding hand. Mrs. Tilly replied: "This is the most thrilling thing in the world. I don't know what I have achieved unless I have made some paths a little less rough and some life a little less seamy."

Foreign News Flashes

Recently Returned From—

Africa: Miss Lulu Tubbs, Charlotte, Michigan.

China: Mrs. Pearl W. Jones, care of Mrs. A. Murray, 2020 N. Cleveland Street, Arlington, Virginia.

Miss Edna Jones, formerly a missionary in China, is now living at 275 Robincroft Drive, Pasadena 6, California.

India: Miss Helen Fehr, 1302 Woodlawn Avenue, Indianapolis, Indiana; Mrs. Alma H. Holland, 150 Fifth Avenue, New York 11, N. Y.; the Misses Elsie Ross, Reynoldsville, Pennsylvania; Jennie M. Smith, 5805 S. E. 44th Street, Portland, Oregon; Emma Stewart, R. R. 3, Brazil, Indiana; Doris Welles, Box 103, Colton, California.

Brazil: Miss Leila Epps, Kingstree, South Carolina.

Mexico: Miss Virginia Booth, Route 1, Box 274, Grand Prairie, Texas.

Uruguay: Miss May Hoerner, Boiling Springs, Pennsylvania.

Recently Sailed For—

Korea: The Misses Helen Boyles and Marion Conrow.

Portuguese East Africa: Miss Ruth Northcott.

India

Miss Anu Gadre was the only woman delegate to the General Conference from India. She is the principal of the Johnson Girls' High School, Jubbulpore, Central Provinces. Miss Gadre will address churches throughout the country until her return to India in September.

Latin America

Miss Agnes Malloy, missionary in Cuba, reports: "It has been a full year and a rewarding one. Our Methodist work on this field has grown larger in numbers and deeper in the Spirit of Christ during this year. Four hundred fifteen new members were added to our total membership of 6,067, and 1,010 children baptized. Church schools have a total of 6,256 children, young people, and adults. Our academic and training schools are all full, with a total enrollment of 2,538 students. Many young people are receiving an education and Christian guidance through your generous help. There are at present some twenty-four consecrated national pastors trained for ministry among their people. Eight missionaries and their families are scattered over the island training national workers in churches, schools, clinics, and in rural districts. Sixteen missionary women, working through the Woman's Division, pioneer in several fields. Seven of us are licensed to preach and are either in charge of churches or assisting pastors."

Miss Gladys Oberlin, missionary in Colegio Bennett, Rio de Janeiro, attended the national Methodist Youth Conference held in Piracicaba. She writes: "It took me back to the days of Mountain Lake and Junaluska, for young people are the same the world over—full of fun, know how to shoulder responsibility and answer the challenges of leadership as well as say, 'Here am I' when God calls, 'Who will serve?' And answer they did! At the consecration service some thirty to forty young men and the same number of young women stood at the front composing the group of already consecrated lives. The appeal was made and nearly 100 youth rose in response. Since there were only a few over 200 at the conference, you can see how near a 100-per-cent consecration the service reached. At least three boys, who had been attending theological seminary and had left for petty reasons, made definite decisions to return, completely dedicating their lives to the service of their King."

China

Miss Marie Brethorst, one of our China missionaries, recently wrote: "At our conference held in December, I was appointed to this station (Tan Yang, Ku) which is located about midway on the railroad, between Nanking and Shanghai. It is a city of about 30,000 inhabitants, and formerly there were two churches here. But the buildings were destroyed and at present ours is the only Protestant church, and I am the first and only missionary to reside here.

"Tan Yang was at one time a prosperous and thriving city, but from the havoc and destruction wrought by the war it has not yet recovered, and piles of refuse and numberless bombed, roofless buildings are in evidence everywhere. To live in the midst of such conditions might be depressing were it not for the people. They are many and marvelous, living steadfastly and uncomplainingly, amidst suffering, uncertainty, and hardship which is accentuated by the continuing civil war and inflation.

"Much time since my arrival has been spent in enclosing and repairing two rooms over the front of the church for my living quarters, and supervising the building of a small house for the Bible woman who arrived a month ago. Then, there was leveling of the grounds, putting in of walks, raking, cleaning, and painting, in addition to a program of meetings, classes, and visitations.

"Our actual membership here is small but all are earnest and faithful. On New Year's Sunday twelve knelt in rededication, and at our special meetings held a few weeks ago, fourteen signed their names as wanting to become adherents. We have an organized young people's group, a children's hour, a woman's meeting, and two Bible classes each week, besides the prayer and membership preparatory groups. The small room used in the front of the church is filled to overflowing each Sunday, and we hope for funds to repair our large sanctuary."

Philippine Islands

Miss Madaleine Klepper, who rrived in Manila in March to take p her work as a new missionary h the Philippine Christian College, ays in her first letter home: Easter was a high light in the lives f many of our students. We had a ne chapel service on Tuesday; it as a communion service. Around is communion table faculty and tudents, including some members f the Catholic Church, met in the ealization that in the risen Christ here is no East or West. The Holy Week ended with the choir t Knox Central giving the Easter art of the 'Messiah.' "

Japan

Forty fine young Christian Americans will be going to Japan nder the Christian Fellowship of Reconstruction. These twenty oung men and twenty young omen will teach for a period of hree years in our mission schools. They will live and work with the oung people of Japan, sharing with them the Christian gospel. Never before has there been such an opportunity for presenting Christ in Japan. Japanese youth, in seeking a way of life, are asking, "What is Christianity?" "How are democracy and Christianity related?" and "What can Christ mean to us as individuals?" Unless we send missionaries now, our opportunity will pass.

Korea

Since May 1, 1948, new missionaries and missionary families have been permitted to enter Korea. Since liberation, the American forces have granted entrance to only those who had formerly been in Korea. Children could not enter. This has meant that only a limited number of missionaries have been able to work in this much-needed area. Now that the door is open more missionaries must be sent, especially young people whose youth, freshness of spirit, and eagerness to serve will be an example and challenge to the youth of throughout Korea.

Africa

Liberia—At the meeting of the Liberia Annual Conference, the Liberia Conference Woman's Society of Christian Service was organized as a result of the excellent cultivation done by Mrs. Willis J. King throughout the Liberia area. Mrs. Anna Cooper, dean of the College of Liberia, who was a guest at the annual meeting of the Board in 1946, was elected president. Mrs. King writes that the organization was made possible by the help that had come from the valuable literature, guides, and handbooks.

In November, in First Church in Monrovia, the first Wesleyan Service Guild in Liberia was organized with Mrs. Thelma Dennis, wife of Secretary of State, as the president. During the centennial celebration of the Liberian Republic, Mrs. Robert N. Brooks spoke to the leaders of the Woman's Society at a tea in the home of Bishop and Mrs. Willis J. King.

In Memoriam

MRS. O. N. TOWNSEND

Hundreds of women throughout Methodism will be grieved to learn of the death of Mary Brown Townsend (Mrs. O. N. Townsend) at her home in Zanesville, Ohio. Early in the morning of April 21, as she slept quietly, eternity began for her.

Mrs. Townsend's delightful personality, her strong character, her outstanding ability to plan, organize, and execute were completely dedicated to the service of her Master in her local church and community, as well as in the highest councils of the Methodist Episcopal Church.

She was for several years vice-president of the Woman's Foreign Missionary Society and contributed largely to the plans and success of the fiftieth and sixtieth anniversaries of the society. People followed her lead willingly because they knew the word "failure" was not in her vocabulary.

As a member of four General Conferences and of the World Service Commission of the Methodist Episcopal Church, Mrs. Townsend gave valuable service in the highest councils of her church.

In her home town she was greatly beloved. Her friends were legion. People in all walks of life found their way to her home and heart, and none were ever denied her kindly interest and wise counsel. She had a genius for imparting courage and inspiration to all who came in contact with her.

She was a convincing speaker, not because of her queenly manner, but because her messages came out of the rich experiences and deep convictions of her own soul. Honorary degrees conferred upon her by Ohio Wesleyan University and by Muskingam College attest her worth and achievements.

Faith in her heavenly Father was a vital reality in every circumstance of life. In joy and in sorrow the Lord was her strength. The words of St. Paul fittingly sum up her triumphant Christian life: "I have fought the good fight, I have finished the race, I have kept the faith."—ANNIE G. BAILEY.

Family Aspects of the Housing Problem

TRYING to separate family aspects of housing from the over all housing problem is something like trying to take the meat out of the stew. Housing is basically a family problem. Houses are built for families; families make them homes. As Methodist church women, our concern with housing stems from its important relationship to home and family life and its influence upon the growing generation.

Over the past twenty years we have found that housing, perhaps the most important part of our environment, can have a much stronger influence on the type of home it will shelter than had been realized previously. To the individual family, housing has an economic as well as a social meaning. It has a civic meaning, too, through its influence on citizenship and public health, in addition to being a major base for local taxation. Through the past twenty years the realization has grown that not only our cities, but our state and federal governments as well, have a very definite stake in American housing welfare.

Legislation

Perhaps the best summation of our national interest in good housing is contained in the Taft-Ellender-Wagner Bill, which at the time of this writing has been passed by the Senate and is now in the hands of the House Banking and Currency Committee. Approval of this bill would declare "that the general welfare and security of the nation and the health and living standards of its people require a production of residential construction and related community development sufficient to remedy the serious cumulative housing shortage, to eliminate slums and blighted areas, to realize as soon as feasible the goal of a decent home and a suitable living environment for every American family, and to develop and redevelop communities so as to advance the growth and wealth of the nation."

This, in general terms, is the statement of the extent and purpose of our long-range housing goals; a recognition that our housing problem is a continuing one which can be solved only through vigilance and adaptation to changing circumstances.

Facts and Figures

One of the most recent surveys was that made by the Joint Congressional Committee on Housing, which estimated that we would need from 15,000,000 to 17,000,000 homes by 1960. This would call for an annual building race of from 1,150,000 to 1,300,000 homes. Our best record so far was made in 1925 when 937,000 family dwellings were started. In 1947 a total of 851,000 homes were privately built.

How badly do we need this housing? Over 2,000,000 American families in April, 1947, were living either doubled up with other families or in stop-gap types of accommodations. The Joint Congressional Committee on Housing estimates on the basis of information received from census surveys that 7,200,000 dwellings are either already substandard or will become substandard by 1960 and will be in need of replacement. These figures show how far behind we are in home building. But between now and 1960 we have to do more than just close this gap. Much of our present shortage is due to failuse to gear building to meet the needs of our increasing number of families. Between now and 1960 we would also have to meet the housing requirements of new families formed in this period, as well as overcome our already existing deficit, the legacy of earlier years. In addition, there must be a replacement of present temporary housing and of that housing which must be expected to be destroyed by fire, flood, or other disaster.

Bad Housing and Low Income Families

Good housing means good family surroundings. Its importance to physical and mental health has been proved both in human terms of individual medical case histories and in the coldly impartial jargon of statistics. Bad housing today is recognized as an important contributing factor affecting health, crime, and citizenship. For example, tuberculosis and common communicable children's diseases are known to occur most frequently in overcrowded homes. This same condition of overcrowded housing, according to the U. S. Public Health Service, also coincides with higher rates of infant mortality. Digestive disorders are more common in housing lacking proper toilet facilities.

There is also the matter of mental and moral health. Slum areas are usually found to be breeding grounds for crime and juvenile delinquency. In Jacksonville, Florida, nearly one third of all major crimes were committed in a slum section covering less than two per cent of the city's area. In Chicago, studies showed one fourth of all juvenile delinquency was traceable to one tenth of the city's juvenile population living in the crowded slums. Truancy in Chicago's slums was two and one-half times the city average. In Denver, Colorado, one fourth of the juvenile delinquents are found in one tenth of the city's juvenile population jammed into one fifteenth of the city's area.

To those who may feel quarantined from this disaster, let them look at the dollars-and-cents cost that substandard housing and slum

eas represent. Not only is the pense of fire, police, and health otection great in slums and ighted areas, but tax delinquency high. For example, in Boston 1935, the per capita city deficit r slum areas was $48.24, as com-ared with a per capita deficit of 0.25 for all other residential eas. In Indianapolis, Indiana, e average per capita cost of city rvices to a slum area was $61.85, mpared to $38.56 per capita for e city as a whole. In Cleveland, e same story, $61.22 per capita r slums, compares with $51.50 a ead for the entire city.

In Birmingham, Alabama, muni-pal expenditures in twenty-two lighted areas were three times the evenue they produced, as com-ared with a rate of five-sixths of ncome for four good areas. In tlanta, Georgia, slum areas con-ributed five and one-half per cent f the city's real property tax rev-nues, but cost fifty-three per cent f the city's police, fire, health, and ther costs.

Public Housing

The subject of public housing r low-income groups is one which as been involved in great misun-erstanding. Public investment housing for low-income families an investment in human values, good citizenship, in civic im-rovement. Dividends on public w-rent housing investment are eturned in the coin of human and vic value, as well as in the costs at slums and housing blight im-ose on a community through de-royed property values, low tax evenues, and high costs to the mmunity for service.

What effect has public construc-on of low-rent housing for these milies had in improved health nditions, better citizenship, and neral civic improvement? A mparative survey of public low-nt housing occupants and resi-nts of substandard areas in ewark, New Jersey, gives an idea f the constructive benefits of this rogram of low-rent housing. Pub-c housing projects had forty-five er cent fewer cases of tuberculosis er 1,000 population, fifteen per cent fewer infant deaths, thirty-one per cent fewer cases of children's diseases, and a thirty-seven-per-cent higher rate of births than shown for the substandard neighborhoods. The Newark public low-rent housing project occupants also had twenty-one per cent fewer cases of juvenile delinquencies per 1,000 children, seventy-four per cent fewer fires, and one hundred per cent fewer fatal accidents.

Rising Costs of Housing

To the moderate-income family, costs are probably the main housing obstacle. The attack on housing costs must be made a co-operative effort of all of the many businesses, trades, and professions whose combined efforts go to place the house in the hands of the consumer. It will also need the effort of an informed buying public, including the continuing attention of church and citizens' groups. When we call for lower housing costs, we are asking for lower costs of materials: lumber, brick, masonry, tile, plumbing, wiring, fixtures of all kinds, plaster, and so forth. The home builder is only the last in this long procession of producers. We are asking for greater labor efficiency, both in terms of labor use and in the effectiveness of the individual worker. We are asking for progressive building codes and modern construction methods and materials. The weight of public opinion and action by citizens' groups and keep this ball rolling.

Housing for Minorities

The matter of housing for minority groups, complicated by restrictive covenants which recently were ruled unenforceable in courts of law by the Supreme Court of the United States, is also heavily involved in the problem of costs which has infected the housing field in general.

The 1940 Census showed that Negroes, for example, were less adequately housed than the rest of the population. Although there has been a substantial increase in income payments since before World War II, pressure on the Negro housing market is aggravated by the fact that little privately financed home building was undertaken before the war.

Surveys of Negro veterans' housing plans and living arrangements by the Bureau of the Census, although covering only the veterans, give some indications of the general problems met in this area of minority housing.

The median sales price of new homes constructed in 1946 was about $7,500, according to records of the Housing Expediter. This was well above the median prices which all veterans, particularly Negroes, indicated they could afford. Negroes in the Southern areas were prepared to pay on the median, $3,600, and in the Northern areas, $5,400.

The median monthly rents Negro veterans reported they were able to pay was $39 in Northern localities and $31 in Southern areas. In 1946, on the basis of rental authorizations of the Office of the Housing Expediter, the median monthly rental was $59, compared with a median monthly rent of $43 which all veterans indicated in a national survey that they could pay.

Whose Job Is It?

Because housing is a family problem, its ramified influence makes it a matter of public concern. While agencies of local, state, and federal governments have been established to cope with the housing problem, we cannot take a "let-George-do-it" attitude. Much of the progress made to date in the evolution of a progressive national housing policy has been accomplished as the result of tireless efforts of public-minded citizens' groups. The evolution of this policy has just begun, and it must be considered as a continuous process.

As a continuing process, the evolution of our housing policy calls for the sustained interest and effort of public-minded citizens. It is our obligation as Christians and good citizens to keep informed on the problem of housing, to engage in action that assures that all possible measures are being taken to meet this problem.

Getting Acquainted

By MRS. ELOISE A. WOOLEVER, *Executive Secretary Woman's Section of the Joint Division*

Getting Acquainted

From West Wisconsin Conference comes the story of "an acquaintance party" which might well be repeated in other places:

Three churches which had not been on the same circuit before were put together. The members of the Woman's Society of Christian Service did not know each other; neither were they well acquainted with the work of the society. The pastor's wife planned a group meeting of the three societies so that the women might become acquainted with each other and also with the work of the Woman's Society of Christian Service. It was an all-day meeting with a picnic lunch, to which everyone contributed. When they arrived in the morning each woman registered, wrote her name on a slip of paper of the color designated for her church, and wore this as an introduction card.

The forenoon's program consisted of the devotional service led by the Spiritual Life secretary of the hostess church, with the assistance of others from the visiting societies; then the president of each society told of the high lights of the year's activities in her church. Following this each society had a number for the program.

At noon, each person found a partner from some other church, and by couples they marched to the dining room for the luncheon.

In the afternoon, following the devotional service, there was a question box. The women, during the lunch hour had written their questions regarding the Woman's Society of Christian Service and church work in general. The pastor's wife led the discussion which brought out the answers to the questions.

Perhaps the nicest part of the day was the closing number on the program. This was an exchange of flower seeds and bulbs for "Friendship Spots in Our Gardens." Each woman had brought something wrapped in the color of paper given her church in advance. All packages were placed on the table and, as the women marched around, each one took a parcel wrapped in the color of another church. Each person found her "friend" before leaving the church so as to identify the flowers with her. The acquaintance thus begun has ripened into the joy of continued friendship and united service.

"Penny-a-Day More"

There is reason for gratitude that the annual per capita giving of the membership of the Woman's Society of Christian Service to the Woman's Division of Christian Service has increased to $3.65. At the beginning of the quadrennium it was $2.91. This increase is due partially at least, to the plan of "A Penny-a-Day More," which was begun last year and which was promoted in almost every conference.

Because the emergency situation caused by rising costs is fully as grave as in 1947, this plan has been continued this year. Women fully appreciate the fact that, as one person phrased it, "You have to give more to give as much," and they find joy in giving this "over and above" which, in the aggregate, amounts to thousands of dollars. In the Central New York Conference a vivid portrayal of what this small additional amount from every person would mean was given at a conference meeting. After a brief explanation, the conference officers brought to the altar their gift boxes* in which they had kept their pennies for only a few months. The boxes were opened and the pennies poured forth. The treasurer and assistants counted them and announced that $25 was the "over-and-above" gift from this small group of fifteen women. Perhaps your society, or district, or conference might like to use a similar demonstration.

Program for Conference Meeting

The Southern California-Arizona Conference built a program for a conference meeting largely on material found in THE METHODIST WOMAN. A district was responsible for one feature; one district presented the Membership Ritual (January, 1948, issue); one gave the Wesleyan Service Guild skit (January, 1947, issue); one prepared and gave the Lord's Prayer in Song (January, 1947, issue). (This method could be followed in a district meeting with the responsibility assigned to a certain society.)

Membership Dedication

At the annual meeting, the New Jersey Conference had a dedicatory service for the 105 new members who had joined the Woman's Society of Christian Service during the year. This was preceded by a memorial service in which the Spiritual Life secretary laid at the foot of the cross the names of 188 members who had died during the year. The Promotion secretary followed this with the dedicatory service, emphasizing the importance of replacements each year. Then the names of the new members were also placed at the foot of the cross signifying the dedication of their lives to the work laid down by others who had passed on.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. 1 cent each.

By LILLA MILLS, *Secretary*

The Bible and Human Rights

SUGGESTIONS TO LEADERS

By THELMA STEVENS

"The Bible and Human Rights" is one of the four major study topics to be used by Methodist women during the study year 1948-49. The study is *timely* and presents the Christian imperative for action to secure the "basic human rights and fundamental freedoms" for the peoples of the United States and all over the world. Most Woman's Societies and Guilds will plan to have this study either in the fall of 1948 or in the second quarter of 1949. Leaders preparing to teach this course may want to give attention to the following questions:

I. What are the essential materials for use in this study?

A packet, "The Bible and Human Rights,"* contains the following:

1. The Text: Kathleen W. MacArthur —*The Bible and Human Rights.*
2. *The Study Guide for Leaders,* by Mrs. Edmund D. Soper.
3. *Here's the Way to Secure These Rights,* an Action Pamphlet, by Hanna . Desser and Ethel C. Phillips. Price, 0 cents. Literature Headquarters, 420 lum Street, Cincinnati 2, Ohio, and Distributing Offices.

The Report of the President's Committee on Civil Rights, $1.00. U. S. Government Printing Office, Superintendent of Documents, Washington, D. C.

The Annals, January, 1946, "Essential Human Rights." Price, $2.00. The American Academy of Political and Social Science, Philadelphia, Pennsylvania.

*Primer on Political Action.** Price, 5 cents.

International Covenant and Declaration on Human Rights. Free. International Documents Service, 2960 Broadway, New York 27, N. Y. (Posters and leaflets relating to same are available from same address.)

*Basic Christian Imperatives for a New World Order,** by A. E. Barnett. Price, 5 cents.

Your own file of THE METHODIST WOMAN, WORLD OUTLOOK, and *Information and Action Bulletin.*

See bibliographies and agencies listed in the Text, Study Guide, and Action Pamphlet.

II. What is the major purpose of the study?

1. To restudy, in the light of present-day issues, the relation of *religion* to the rights and liberties of man. Does the very nature of our Christian faith call us to action in keeping with the ethical teachings of the Bible—that all men are children of God and brothers in his world?
2. To acquaint ourselves with the specific practices in the realm of human rights in the United States and other lands, and measure them by the Christian principle.
3. To discover some of the agencies and programs that are working with new effort now to achieve basic rights and freedoms for people everywhere.
4. To find ways to work on these issues in our own communities, and thereby strengthen human rights everywhere.

III. What are some important questions for study and discussion?

MacArthur's text is based on the topics around which this study may well be built, and with the background interpretation found there, any teacher can easily outline the study plan, using if she desires suggestions found in the Study Guide and Action Pamphlet. The following questions may suggest a logical order for conducting the study for at least six class sessions:

1. What are some of the great religious insights that have become the foundations of democracy?
2. How do such insights relate to "the right to safety and security of the person"?
3. In a democracy based on the premise that "all men are created equal," how must Christians interpret "the right to citizenship and its privileges"?
4. How does "the right to freedom of conscience and expression" relate to the World Christian Movement and to international understanding?
5. If we believe that every child of God has a "right to equality of opportunity," how can we work effectively in our own nation to achieve this right?
6. In the light of the principles discussed in previous sessions, what steps can we take now "To Secure These Rights"?

IV. What advance preparation may help the leader to present the topic effectively?

1. The leader should secure the materials in ample time for thorough study. Encourage as many members of the group as possible to do advance reading and study. The text, the action pamphlet, and other materials, should be read by members of the group.
2. Special topics for study and report could be assigned to some members of the group in advance of the study. Such topics are listed in the study guide.
3. A special committee may be appointed to collect "clippings" on issues related to human rights. These clippings might be made into attractive posters for use in the study and on the church bulletin board.
4. Get acquainted with leaders in the community with special responsibilities for work in the area of human rights. Invite some of them to participte in the discussions and to work with committees on an action program.
5. Invite other church women's groups to share in the study. Such groups should include various denominations and races.
6. An advance survey of practices in your own community may be made in order to have facts in hand for the study. See the action pamphlet listed in the bibliography for suggestions.
7. Be sure to have timely, pertinent, and carefully planned worship experiences related to each study session. The text and study guide include such materials.
8. The success of the study will largely depend upon group participation, and a carefully planned *follow-up* action program.

V. What types of action should stem from the study?

The action pamphlet will suggest many areas of need for action in most communities. In brief, action may well result in any one or more of the following, as only suggestive:

1. Working for better housing facilities for all groups without restrictive covenants.
2. New efforts to secure public recreation facilities for all groups on a basis of full equality without barriers of separation.
3. Every citizen a registered, informed voter on current issues.
4. Jury service for any citizen.
5. A refresher course on human relations for policemen, county officers, and other law enforcement officials.

(*Continued on page 34*)

Triple Program for Tripling Guilds

By MARION LELA NORRIS

I. Regular Meetings

NEW PROGRAMS AND WORSHIP SERVICES

A packet, *By His Light Shall the Nations Walk.* Program and Worship Services* (60 cents).

September: "The World Council of Churches—The Whole Family of God."

October: "Alaska Among the Northern Lights."

November: "Dawn Brightens in Korea."

December: "Miners and the Christmas Lights."

SUPPLEMENTARY PROGRAM MATERIALS

*"At the Desk Next to Mine"** (50 cents).

Five programs and worship services—"How to Build a Guild in Five Easy Lessons" (25 cents, at Guild office *only*).

TOPICS FOR STUDY CLASSES 1948-1949*

"China in the Asia of Today."

"America's Geographical Frontiers."

"The Bible and Human Rights."

"Growth of the Spiritual Life."

See back cover of THE METHODIST WOMAN and catalog of publications for list of materials.

II. Special Events

ANNUAL GUILD GUEST DINNER MEETING—to be held before October 15, if possible.

WEEK OF PRAYER AND SELF-DENIAL—a meeting planned with the Woman's Society.

PRE-ELECTION INFORMATION MEETING—may be planned to include Woman's Society, or as an all-church meeting.

III. Guild Expansion Emphasis

SURVEY—NEW MEMBERS—NEW UNITS—in co-operation with Woman's Society.

ZONE OR DISTRICT GUILD MEETING OR GUILD WEEK END.

CITY-WIDE DINNER OR EVENING MEETING—employed women of all churches in the community to emphasize the Advance Program in the thirty-two cities.

***"To know what to do is* wisdom,**
***To know how to do it is* skill,**
***To do the thing as it should be done is* service!"**

Officers and members of local units of the Guild, district, conference, and jurisdiction Guild secretaries, are working with the Standing Committee of the Guild to use their combined *Wisdom* and *Skill* to render the *Service* potential in gainfully employed women to the church in helping to bring the Way of Christ into "one world."

The Expansion Program to triple Guild members and units within each conference has been extended, by request, through December 31, 1948. The Standing Committee has made plans to tie its continued expansion into the Advance Program of the church for the new quadrennium.

The following request comes from a district Guild secretary: "For the sake of establishing Guilds, I truly hope you do not close the expansion program December 31. Given time, I think much *can* be accomplished, but it takes time, especially when we who are employed cannot attend the district meetings of the society, where the real opportunity to sell a program exists."

Other comments from district and conference secretaries show how they are carrying on the expansion program: "Here is a registration card of a Guild organized by another Guild. This is exactly what we mean by the Expansion Program."

"I have engaged some Guild members to assist me in making personal visits to other Guilds to give them assistance in program building. I am encouraging a more friendly relationship between the Guild and the Woman's Society and have been quite successful. I am trying to instill in each local unit the over-all picture of Guild work, not to think only of their own unit, but to expand and include the district and conference and nation."

"The Guilds in our conference are growing not only in membership but in Christian attitudes. It is an inspiration to see so many young women really enthusiastic over the entire program. The Guild definitely meets the need of employed women in the church."

In many cities the Guild has initiated interdenominational meetings of employed women. For example: "Our Guild sponsored an interdenominational night and invited representatives of all the churches in the city. This included two colored churches. The theme was 'Meet Your Children of the World,' which was carried out with a very beautiful worship center using dolls from all over the world, grouped out from the Bible, a cross, and candles. The program was a panel discussion in which each church told a few items of interest about the mission work of its church, and mentioned any local people working in the field."

The Guild asks each local unit to strive for one hundred per cent of its membership voting intelligently at all elections. This is of vital importance this year. Many units stimulate concern and give information, essential for intelligent voting, at a pre-election information meeting, to which the Woman's Society members are frequently invited, sometimes all the membership of the church. Here the platforms of the different parties are presented, the qualifications of the candidates, by persons of ability and perspective.

*Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Around the Calendar

By HELEN JOHNSON AND MAY L. TITUS

SEPTEMBER is the time to launch the fall and winter program of the Methodist Youth Fellowship. Have you made plans in the commission on missions and world friendship for the work of the year? In the light of last year's program, are you able to answer "yes" to the questions in this test?

1. Do the members of the Methodist Youth Fellowship know more about the missionary work of our church than they did a year ago?

2. Have they grown in an understanding of the needs of the world?

3. Are their attitudes toward peoples of other nations, races, and economic groups becoming more Christian?

4. Is the world work of the church in missions, relief, and reconstruction going forward because the members of your Methodist Youth Fellowship have participated in it?

Members of the commission on missions and world friendship and the secretary of Youth Work of the Woman's Society of Christian Service as adviser to the commission ought to get together to discuss the five points of emphasis as given in the first chapter of the manual, *World Friendship For Youth** (20 cents), by Hodder and Wheaton (No. 2006-H). Using these points of emphasis as a yardstick, make your plans for the year. Use the following suggestions as supplementary material. Use also the new planbook issued by the Youth Department. This may be ordered from The Methodist Publishing House which serves your territory (10 cents).

September

1. Purchase new study materials from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices, on the current Missionary Education Movement themes, "America's Geographical Frontiers" and "China in the Asia of Today."

2. Begin an up-to-date file of missionary articles, stories, pictures on the current missionary themes. (See *Highroad,*[1] WORLD OUTLOOK,* THE METHODIST WOMAN,* *Concern,*[1] *Classmate.*[1])

3. Make plans for the girls of the Methodist Youth Fellowship to study the work of the Woman's Division of Christian Service. This may be called a World Friendship Group with regular monthly meetings or it may cover a period of weeks. Use the booklet containing programs and worship services, entitled *Build Ye the Road** (65 cents per copy).

4. Send to Youth Department, 810 Broadway, Nashville 2, Tennessee, for list of supplies (No. 2278-B) to be sent to mission institutions. Plan several work parties to make some of these materials and/or a "shower" when gifts may be brought for some of the schools, hospitals, or homes.

October

1. Plan for interesting and challenging ways of presenting the Methodist Youth Fund. Order packet of free materials from the Youth Department, 810 Broadway, Nashville 2, Tennessee.

2. Make plans for the use of the set of two 12-inch records of speeches made in the Methodist Youth Fund activity group at Cleveland. Order from the Methodist Youth Fund, 810 Broadway, Nashville 2, Tennessee, at $3.50 per set. Cash must accompany order. Plans to use these records during the year for special emphasis on places where our money goes through the Methodist Youth Fund.

3. Discover where your money goes through World Service offerings taken on the fourth Sunday of each month. Ask your minister for information.

November

1. Commission on missions and world friendship and commission on community service work, together on a Booth Festival (see Manual on Community Service, No. 2007-H).[1]

2. Observe World Order Sunday, November 7. (See special issue of *Concern.*[1])

3. Plan to do something in MYF for overseas relief. Send to Youth Department, 810 Broadway, Nashville 2, Tennessee, for packet of free materials. Send clothing to nearest Church World Service Center. Send money from offering taken at a sacrificial meal or as a result of having an "unseen guest" for a month to Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y. Talk with your minister about the entire church family having a sacrificial meal.

4. Begin a World Friendship Library or bookshelf. Find attractive ways of presenting occasionally the story of one of the books. See *Missionary Materials for Youth,* No. 2125-B,[1] for suggestions. Order from Service Department, 810 Broadway, Nashville 2, Tennessee.

5. Plan to send Christmas greetings to missionaries of your church, and the missionaries and nationals whom you met at summer institutes.

December

1. Talk with your minister regarding your part in a School of Missions in your church for the entire church family. The School of Missions may be held in January.

2. Have an "Around the World Christmas Party."

January

1. Use Sunday evening unit (for seniors) entitled, "Youth and the Church of China." Lessons printed in *Highroad,*[1] teacher's helps in *Workers With Youth.*[1]

2. Conduct a series of weekday programs on the missionary

themes. Have four to six informal evening sessions, including study, motion pictures, discussion, fun. It may be a China Tour, a China Festival, an evening or discussion about Puerto Rican puzzles, or a panel discussion on some such subject as, "Should Alaska and Hawaii be granted statehood?" (See *Discussion and Program Suggestions on China for Youth,*"* by Rowena Ferguson, and *Discussion and Program Suggestions on America's Geographical Frontiers for Youth,** by Ronald E. Osborn (35 cents each).

3. Order packet of free materials on China from Youth Department, 810 Broadway, Nashville 2, Tennessee.

February

1. Observe Race Relations Day, February 13. See special issue of *Concern.*[1]

2. Present a "snapshot" occasionally during succeeding months describing one place where our money goes through the Methodist Youth Fund.

March

1. Encourage participation in the World Day of Prayer on March 4.

2. Plan for a "Round-the-world Party." See Fun and Festival series listed in *Missionary Materials for Youth.*[1] No. 2125-B.

April

1. Study poster, "This Is Our Job"[1] (No. 2269-B), to see if the commission has fulfilled all its responsibilities. Add others as the members discuss local needs.

2. Participate in the Good Friday Fast (see special issue of *Concern*).[1] Money may be used for relief through the Methodist Committee for Overseas Relief. Plan to present the need for overseas relief often during the year.

May

1. Use Sunday morning unit (for seniors and older youth) entitled "The Church and America's Geographical Frontiers." May 1, 8, 15, 22, 29. See *Highroad.*[1]

2. Order packet of free materials on "America's Geographical Frontiers" from Youth Department, 810 Broadway, Nashville 2, Tennessee.

3. Check on all pledges to the Methodist Youth Fund. The fiscal year for the Methodist Youth Fund closes May 31.

4. Plan for a dedication service when new pledges will be made to the Methodist Youth Fund. See service entitled, "Whose World," in May, 1948, issue of *Workshop.*[1]

June

1. Counsel members of your Methodist Youth Fellowship attending summer assemblies or institutes about taking courses in missions and world friendship.

2. Plan opportunities in MYF morning or evening meetings to learn some of the hymns in *The Methodist Hymnal* written by persons of other countries. Learn, too, some of the hymns with world-wide implications (e.g., "My Country Is the World," "O Brother Man, Fold to Thy Heart Thy Brother," "O Master of the Waking World," "Jesus Shall Reign").

July

1. Use Sunday evening unit (for seniors and older youth) entitled "Liberty and Justice for All," July 3, 10, 17, 24. See *Highroad.*[1]

2. Visit at least one of the missionary enterprises within your conference.

August

1. See Sunday evening unit (for seniors and older youth) entitled "Fun and Fellowship from Many Lands," August 7, 14, 21, 28. See *Highroad.*[1]

2. Plan out-of-doors meetings with those of another racial or national background.

All amendments to the Constitution and By-laws as adopted by the Woman's Division of Christian Service at its Annual Meeting in December, 1947, became effective immediately, with the exception of the change in the fiscal year which takes effect June 1, 1949.

MISSIONARY EDUCATION MOVEMENT MATERIALS*

For Seniors and Older Youth

America's Geographical Frontiers

Forty-Eight Plus! by Constance M Hallock. Paper, 75 cents.

Discussion and Program Suggestion on "America's Geographical Frontiers for Youth, by Ronald E. Osborn. Pape 35 cents.

Puerto Rico Today—And Tomorrow by William F. and Ruth Hasting Paper, 50 cents.

China in the Asia of Today

Rising Through the Dust, by Archi R. Crouch. Paper, 90 cents; cloth, $1.2

Look Again at China, by Willis La mott. Paper, 50 cents.

Discussion and Program Suggestion on China for Youth, by Rowena Fe guson. Paper, 35 cents.

Tales from China, by Alice Hudso Lewis. Paper, 75 cents.

Fun and Festival From China, b Margaret G. Hummel. Paper, 35 cent

For Intermediates

America's Geographical Frontiers

Puerto Rican Puzzles, by Mae Hurle Ashworth. Paper, 65 cents.

With Justice for All, by Ione Catton Paper, 35 cents.

China in the Asia of Today

Tai-Lee's Precious Seed, by Mary L Beck. Paper, 90 cents; cloth, $1.75.

A New China, by Viola S. Winn Paper, 75 cents.

Tales from China, by Alice Hudso Lewis. Paper, 75 cents.

Fun and Festival From China, b Margaret G. Hummel. Paper, 35 cents

*Obtainable from Literature Headquarters, 42 Plum Street, Cincinnati 2, Ohio, and Distribut ing Offices.

[1] Order from The Methodist Publishing Hous serving your territory.

The Bible and Human Rights

(*Continued from page 31*)

6. The removal of the quota system for colleges and universities, and the enforcement of the Supreme Court ruling higher education.

7. Adequate school facilities for all.

8. Employment opportunities for all racial, religious, and nationality groups without any discrimination.

9. Active political action committees and alert attention to legislative issues in the state and nation. Secure the cooperation of local newspapers and radio stations on all such matters.

10. The study should make individuals in the group sensitive to injustices wherever found, and willing to work to remove them.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, our Distributing Offices.

"Alaska Among the Northern Lights"

By MRS. H. W. BLAND DETWILER

INTRODUCTION AND PREPARATION. *Great year ahead in programs!* When the script for the September meeting reached me, the rest of the material had not arrived. Now the entire script has come, and with all of us—societies small or large in number, rural or city—have a great feast ahead.

The year covers a great variety of subjects: magnificent background material and simple, homey, true life stories of individuals. January's program in itself is worth the price of the book, and becomes a permanent piece of resource material for a Woman's Society of Christian Service library. Surely, when we have such material to present, there is no time for any other type of program in a Woman's Society.

Before you do any planning, read: (1) in the program book, the perfectly fine October material written by our own Mrs. Knight of Alaska; (2) *Worship Services,** p. 3, "When Jesus Saw the Multitude"; (3) that *thrilling* chapter, "Alaska," in *On Our Own Doorstep*[1] (90 cents), one of our study books for this year.

I. INVITATIONS. (1) Mrs. Knight's suggestion of an airplane (see *Program Material,** p. 26). Attached to the "plane" might be a small map or list of "stops" to be made. (2) In most planes there is a packet of interesting material: place where you are stopping, names of interesting things to see, etc. Such a packet would be a pleasing and enlightening invitation! Include such free pamphlets as *The Methodists in Alaska;*[2] also a flag of Alaska, easily made (see *Program Materials,** p. 26), on the back of which may be written time, date, and place of meeting. (3) Of course, autos, boats, dog sleds, many kinds of totem poles, igloos, etc., will serve as interesting invitation cuts. (4) Picture of a salmon would serve a double purpose. Remember how the first Christians used the sign of a fish?

II. ATMOSPHERE. Use pictures of Jesus and the multitudes, or a background screen, a table, pieces of colored material pulled up in crescent shape from the table to the top of the screen. In back of the screen have a strong spotlight.

III. WORSHIP AND PROGRAM. (1) Let your Program Committee decide as to arrangement of program set-up. (2) Begin with a set of questions: "Can you describe the land of the golden North?" "Where do we stop on our trip?" (3) Let each of the ten women, who are to tell of the ten places, name her "locality." Each one should have the free pamphlet, *Methodists in Alaska,*[2] open to the page on which the map is found. *Do not read* about these places! Ask your women to tell about them in an informal way. (4) If you have an active group, have displays, pictures, etc., and move from place to place. See such pictures as WORLD OUTLOOK, July, 1947. (5) The secretary of Christian Social Relations and Local Church Activities might give information about the latest developments on Alaska in Congress. (6) Use the story of the Alaskan flag, Benny Benson, Rosie, and the story of Nutchuk. When I open the script and read Nutchuk's story, and find this famous man's books listed on p. 26 in *Program Material,** I desire that you be alert to hear him speak or to read *Son of the Smoky Sea*[3] and *Back of the Smoky Sea,*[3] by Simeon Oliver (Nutchuk).

Follow the ideas on pp. 26 and 43 of the program book. Now, have your invitations and plans ready for the study book, *On Our Own Doorstep.*[1] Be ready to enlist every woman for some part in the study ahead. (A book review is *not enough* for Kingdom growth.) Ways to do it: (a) church-wide school of missions (Sunday or week-night); (b) a morning study group; (c) a combined circle group, each circle presenting a chapter; (d) a series of church fellowships, buffet or snack suppers, dividing group when time to study. Be sure to use *A Guide for Leaders of Adult Groups*[1] (35 cents), prepared by our own Bettie S. Brittingham, on the theme, "America's Geographical Frontiers."

IV. FELLOWSHIP. (1) If you have or have not divided the society into geographical Alaskan groups, you may do so for fellowship. Let all of the "same place" find each other and discuss ways to arouse interest in a study group. Why not have names of church-school mothers ready to give to some of these groups? (2) In *Around the United States on a Cook Stove* (25 cents from Board of National Missions, Presbyterian Church, 156 Fifth Avenue, New York 10, N. Y.), there is a section on recipes from Alaska. (3) October is a wonderful month in which to secure *new members.* Help the women of your church to become eager members of our Woman's Society of Christian Service because of your earnest, eager, enthusiasm as consecrated members.

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*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. Packet containing two booklets, Program Material and Worship Services, 60 cents. Program, 50 cents each; two for 75 cents. Worship Services, 15 cents each; ten for $1.25.

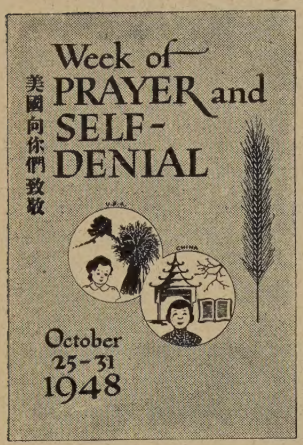
[1] Available from Literature Headquarters and Distributing Offices.

[2] A limited quantity available from Circulation Department, 150 Fifth Avenue, New York 11, N. Y.

[3] Order from The Methodist Publishing House serving your territory. $2.75 each.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1948



Poster. 5 cents.

Gift Envelope. Free.

Leader's Handbook. Contains the information needed by the committee that plans the Week-of-Prayer observance. 10 cents, 3 for 25 cents.

Worship Service for the Program Meeting, "Light and Life to All He Brings." 2 cents, 25 for 35 cents.

A Service of Worship for a Quiet Day. This pamphlet contains five meditations. 10 cents, 15 for $1.00.

An Order of Worship for a Quiet Day. Each person attending should be given a copy to use during the service. 3 cents, 25 for 60 cents.

Prayer Card. Subjects for prayer built around the recipients of Week-of-Prayer gifts. 1 cent.

Note: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 15.

APPROVED STUDIES 1948-49

For Adults

Theme: America's Geographical Frontiers.

On Our Own Doorstep. By Frank S. Mead. 90 cents.

A Guide for Leaders of Adult Groups. By Bettie S. Brittingham. 35 cents.

Theme: China in the Asia of Today.

China—Twilight or Dawn? By Frank W. Price. 90 cents.

A Guide for Leaders of Adult Groups. By Margaret Shannon. 35 cents.

Theme: The Bible and Human Rights.

The Bible and Human Rights. A packet. 90 cents.

Theme: Growth of the Spiritual Life.

Newness of Life. By Estelle C. Carver. 50 cents.

A Guide on "Newness of Life." By Marie Welles Clapp. 15 cents.

YOUTH PROGRAM

September, 1948, through August, 1949

Build Ye the Road

Twelve worship services and programs. 65 cents.

PROGRAM FOR ADULTS

September, 1948, through August, 1949

By His Light Shall the Nations Walk

The packet contains two booklets, *Program Material* and *Worship Services.* 60 cents.

In quantities: *Program Material,* 2 for 75 cents; *Worship Services,* 10 for $1.25.

(Spanish edition—*Program Material* and *Worship Services* under one cover—50 cents.)

NEW MATERIAL

Calendar, 1948-49. September, 1948, through August, 1949. Includes the program topics for each month with space allotted for the necessary general information pertaining to the entire program of the society. 5 cents each, 25 for $1.00.

Adventures in Alaska. A pictorial pamphlet on the work of the Woman's Division in this geographical frontier. 15 cents.

Handbook, Christian Social Relations and Local Church Activities. New edition. 15 cents.

Handbook on Finance. New edition. 15 cents.

The Golden Cord. To be used as a speakers' handbook for officers of jurisdictions, conferences, districts, and others who may desire information about the work of the Woman's Division. 45 cents.

Do You Know Builders of the Christian World in Other Lands? Concise information about every project of the Foreign Department. 15 cents.

Women of Devotion in Korea. By Mrs. F. G. Brooks. Four biographical sketches to supplement the November, 1948, Woman's Society of Christian Service program. Free.

The Upward Trail. At Boylan-Haven School, Jacksonville, Florida. Free.

Secretary of Missionary Personnel. A new leaflet on the duties of the local, district, conference and jurisdiction secretaries of Missionary Personnel. Free.

Meet Mrs. Yu. By Mary Culler White. The life story of Mrs. Yu is told with warmth and humor by one who has known her through the years. You will find her a fascinating personality, and in her you will see something of how and why the Christian movement is spreading throughout China. 90 cents.

IMPORTANT

Because of many requests, we have had a reprint from the July-August issue of "Changes in the Organization of the Woman's Society of Christian Service in the Local Church," by Mrs. Eloise A. Woolever. 2 cents each, 25 for 20 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALOGUE

Orders for the above may be ... nearest address—

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